

Mind



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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

September 15th M. S., 35.

A PREHISTORIC SPIRIT.

Before you had any history of the world, I existed; and it is with a double sense of what is my duty, that I come here to-day. Perhaps it will seem to you of very little interest; but to me it is a duty of untold importance. It brings spirits here that existed at a time, before any person in existence at the present time has any knowledge of. And, perhaps, you will be interested to know what amount of knowledge we possessed, or how we looked upon life, and whether we had any idea of the future state of existence. To explain to you the changes that the earth has undergone, would be impossible; but to give you an idea of what men and women were, at that period, is possible. I will speak first of myself. I had not the opportunities that you now possess of an education, and necessarily depended upon my own intuitiveness, or at least intelligence, to acquire what I possessed. But, in early days there was less selfishness, and men had an opportunity of improving every circumstance that came in their way. I was not bound by creeds, nor held by opinions; I had a brain and the liberty to use it, to the best of my ability. I am perfectly willing to admit that my mind was not as well developed, nor on as grand a plane, as the minds of men and women are to-day. I saw and understood from my own powers of thought. I had no bigotry in the matter; and from the earliest hour of my ideas, or at least power to conceive, I saw something beyond my then present existence. I felt and knew that there were innumerable forces around me, trying to instruct me, and give me advantages, if I was only willing to take hold and understand. There was no mystery to me in the future, then. It seemed as if the voices spoke from the rocks and hills, and the motion of the foliage gave me substance for thought. And this was a general experience. Women then had power to be themselves, and if there was not as much sentiment then, as there is at the present day, there was a far greater amount of happiness. Women at the period of my existence on earth knew that they possessed a certain amount of attraction, but it did not create in them a desire to stand beyond every one else. If they could find some one who could harmonize with them, and associate with them, they enjoyed life in that way. I have learned, in looking through life, that there must be changes to bring the physical and spiritual of man up to a higher state or condition in the physical life. All that has come after my time has been a necessity, although it looks so terrible to me, simply because I was unsophisticated and uneducated, and had not learned to be a tyrant. Not that men are to blame for that condition—not that I wish to condemn—but I am only stating facts as they have been. We lived on in a blissful unconscious condition—ignorant at least of the fact that we could control, or of the power that we possessed, and glided on through years of experiences without any great exciting causes. But in an unfortunate moment, as it appeared, (I will not call it so, but men and women would to-day say it was so) there was an individual arose who possessed a great amount of selfishness, (how or under what conditions men could be brought to be as he was, it is impossible for me to explain); but these forces, or the creative power, produced an individual who wished to claim that he was the originator and founder of the human race, and was really the first man that ever existed. He began to act upon the human family with a fascinating or soothing influence. He gained the confidence of every one he came in contact with, and said, "we are living a life that coming futurity will know nothing about, unless we make a history, to record current events, and give an account of past occurrences." And, as we were anxious to be known and understood, we allowed this one man to take the destiny of the whole world into his hands, and you see how Adam beguiled the woman to acquiesce in whatever he might choose to say. The Garden of Eden was certainly a condition of bliss without any of the varied human experiences that you possess to-day; and I am willing to admit that we had not the power to grapple with or enjoy the mighty truths that now surround you. But we had the power to enjoy, as far as we had the capacity to do so, and escaped a great deal of the misery that you necessarily must endure. Now I do not wish to interfere with men and women who have imbibed erroneous ideas, if it is a pleasure to them to hug old superstitions. I am perfectly willing that they shall cling to their idol until it becomes a thing of such light substance that it will not be perceptible; but I do ask reasoning, thinking individuals, who have thrown off this condition, to give time and thought to what society is to be in the future. You certainly need some one to give you instruction—some one to guide you with truth and honor—that you may be able to look upon one another with confidence and trust, when despotism and tyranny will be forgotten and men and women exercise their best faculties to the best of their powers. I am here, to-day, simply to make a beginning in this great work of reformation, just as it were, to lead you into the fold

of knowledge and truth. Not but that past experiences have been of use to you, and a necessity. Not one of you here could be different from what you are—not one could act or be controlled in a different manner. All of the past has been a necessity, the same as the future will be to you. You are now standing on the eve of great revelations; and you are not asked to believe these revelations, unless within your soul there is an answering chord to each utterance given. We wish not to debase or control any individual, but to enlighten all, to gain a power over themselves sufficiently to work out a continuous destiny for themselves. It is not to be wondered at that you suffer, to-day, when you see how strong gradually has become the bonds of public opinion. Men in their positiveness wish to control and hold so many in the hollow of their hand, that it seems as though the work that is coming in the future is more than it is possible for mortals to do. And I will say this: you have the key-note to all knowledge—you have the key-note to all power—and when you begin to exert that influence over your own organizations, and you throw out all of the errors of the past, you will have gained a battle that will soon show itself to the world as being a complete victory. I am not going to stay long, nor to say many words; but I want to state a fact to you. We lived in clans, and the interests of each was fully the interest of others. There was one complete harmony existing among us—our wealth and power we had to produce—yet we all labored willingly, and each one partook of their portion. There was not one dissenting spirit among us until that wonderful man—that man who claimed to have been the cause of your existence—took it upon himself to enlighten coming generations; and that man was Adam—peace be to his memory! Although, through his origin, millions upon millions of physically organized beings have suffered torture untold—have sunk at the time when their life-mission was just begun—if he finds peace before every human soul is made to sing with joy, I misunderstand the power of the great creative mind. Nothing can rest until a perfect equilibrium is produced. The result of past conditions are the products of to-day; and you, as the instruments in the hands of intelligent forces, are just beginning to do a labor that will tell in every household; you are just beginning to give us opportunities, not only to give communications, or an idea of ourselves, but also opportunities to give you correct ideas of the past. I lived before that man Adam had an existence; I lived to see him trample, as it were, the whole world; and I am willing to say I have never yet discovered the first or the faintest idea of creation. I have not the faintest conception as to when this earth originated human life, nor when it is likely to cease upon it. To me it looks like an eternity, and I think there is an answering chord in each breast here, that creative power moves, controls, changes, perhaps, and exists eternally, and there is nothing dead nor nothing lost. But as you move with a sense of life, one change after another comes, and each change is a part of the past. Each performs its labor and then ceases to continue, while other actors come upon the scene to reveal in life and then pass on for some one else to do an important work. The culminating point seems to be reached when you pass on to spirit life. You will not be separated at a distance—you will work, and toil, and live upon this earth, and lift up the downtrodden, and enlighten men and women as though you had not thrown aside the physical form. The mysteries of the past are the truths of to-day, and we ask the privilege to come some time in the future. We have important labor to do, not only through your paper, but we have thoughts and ideas that have been treasured for years, which we would like to have in some way, to reach the human mind, to obtain power to send out among the people. Do not fail in your exertion, but keep on faithfully in your work, and you will, in time, be astonished at what you have accomplished. Ques.—We have traditions of Adam that have come to us from the Jews, which we have reason to believe are only versions of the older traditions of the Hindoos concerning Adima. I want to know whether you have reference to the Adam of the Jews, or an anterior person? Ans.—He was an older person. Ques.—Can you give us an idea of the locality of your earthly existence. Ans.—I have lived so long that localities are not distinct with me; but I would say Hindoostan was the scene of my earliest knowledge. Ques.—Can you give us your name. Ans.—I was known by the name of my clan, Muschu. I wish to speak a few words as I have yet complete control. I have kept up a knowledge of the history of the world and of all the events of earth all the way down to the present period. There did not seem in our time as much suffering as you experience. We understood the law better. I have watched all subsequent events with a two-fold interest. First, it was to satisfy my own curiosity or intellect. Afterwards I discovered that at some time it would be of great use to the world; and I have looked all these matters in what you would call my brain, or held it in memory, to give it sometime to the world. [We are very glad to have had you come. Come hereafter whenever you have the opportunity.] I will come whenever the controlling forces conclude it is wise for me to come. There is a system here that cannot be upset or broken. Ques.—Are the conditions here this morning of an unusual character, that you are enabled to come? Ans.—No, I come in the order of events. The events of this morning were arranged beforehand.

SARAH HAMLIN.

(Near Nashville, Tenn.)

Now don't you think it is scandalous for an old "critter" to come along and talk like that? Now, do you think he is going to make us believe all that? Now, just you understand, I don't believe it for one. Ques. You don't believe it? Ans. Don't believe it? No, I guess I don't. Do you? Oh! it takes my breath. Ques. Why don't you believe it? Ans. Believe it! I guess I don't. Ques. Why? Ans. He talks so solid! I don't like that talk. Ques. You come with a pleasant spirit? Ans. Well, who would not? It just takes me down to see people sit down and listen to such stuff. But the General says it is true, and that I will have to learn all about these things. Do you hold these meetings often? [Yes, once a week.] Well, that is another comical thing. I never heard of anything like this before. That old critter takes down everything I ever heard of. If he was a little younger I would have him for a beau. He don't look old. Ques. How was he dressed? Ans. He was very well dressed. He had elegant velvet on. Ques. Can you tell us how he looked? Ans. He was very tall, and broad, and well proportioned, and he looks to me as if he could carry the whole world before him. Ques. How was he as to complexion? Ans. He had blue eyes, or they looked blue, and he had not white hair nor it was not brown nor black, but it seems to be a kind of like anything that gets nice with age, and purer and purer until you can hardly see it. You can do just as you please about believing that talk and I will too. [You must tell us who you are before you go.] I have not a pretty name—I don't like to tell my name. It is not Sarah that you read of in the Bible. My name is Sarah Hamlin. I lived near Nashville, Tenn. Ques. Did you pass away there? Ans. I lived in the country near there. [You are certainly a happy spirit.] I am happy because I don't know enough to be miserable. [Sarah we are glad you came.] You need not tell me you are glad for I am glad also. Will you allow me to come again? [Yes, but you will have to ask the General (Dr. Franklin) about that.] Do you know how I got here? It is comical. I was watching that old critter talk and I found myself here too. It is the funniest thing. Ques. Did you ever control a medium before? Ans. No, or I would have known something. [The next time you come you will know more.]

A. T. STEWARD,

(Of New York City.)

I have not seen an opportunity before the present, to speak through an organization and convey my thoughts by the utterance of human lips. In struggling up out of the depths, I find there are many difficulties to encounter; and no man need to expect to lay down his body and have some one else carry out his designs. It seems as if the forces of nature had so ordered it that it is impossible for any two brains to act alike—for any two individuals to carry out the same object in the same way. Each one has his or her power of comprehension—each one has his or her manner of living out their individual lives. I looked to, or expected some one else to fill my place, and I laid plans—gave ideas—and expected my life to be lived through some one else. I expected my business to prosper and everything to go on, just the same as if I still inhabited my physical form; and I have been fearfully disappointed, and dreadfully wrought up, to think that no one had executive power enough to take hold and control a business that was fully established. And, if that is what you would call hell, I have been down to the very depths of it simply through disappointment—simply because I had no influence to control individuals to carry out my intentions, and to work out and bring into action so much that now lies idle. But I am not here to talk so much about business as I am to get into condition to accomplish something in the future: for through this channel alone can any one throw off a great burden and come out and act out a useful life. History has given me a place as being a man of great power of mind—possessing a capacity to originate and concentrate. But I find I was dependent on forces outside of myself for a great deal of the labor I performed; and as an individual I do not need the praise that I received, for I was only an instrument, to do, or to plan, and executed ideas of other people's conception. And any man or woman in their senses, looking at the amount of wealth I accumulated, and the manner in which I controlled business, would know at once that there was some motive power moving and controlling my life, which I was ignorant of myself. It is wonderful for me to be here to-day, and some of the friends I left behind may soon be with me in spirit life, holding their places and seeing how useless it is to battle with the power that controls all. I believe I have been recognized, but as a necessity—it seems to be a necessity to you—and as I am growing tired, I will give my name to you, knowing that each individual, it matters not whether they come from a palace or a cot, is welcome here. I am grateful for this privilege, and you may sign my name as A. T. Stewart. Ques.—Did you not control a medium to give your condition in spirit life? Ans.—Not personally. Spirits sometimes congregate around mediums and give communications, and give names, when they are not always correct. The medium was good, truthful and clear, and that perhaps was really my condition and though I was not able to portray it in person at that time, the statements were correct.

MATTIE.

(An Ancient Medium.)

I used to be one of these kind of things myself. [Meaning a medium.] Well, we are very glad to have you come; now you can tell us about this matter. I don't know, it will take a good deal to tell you all about it. Ques. You know how to control the medium? Ans. I did not use to, but my name is Mattie, and I lived a good while ago. I was a medium for a Chinese philosopher, and he used to experiment with me. There is no place in books; that you have got any account of it. He contended he could do it like you do. Ques. What did he call it? Ans. I don't know that I could tell you. Ques. Did he conceal the power he had, from you? Ans. Oh, no, he called it *manes*. That is as near as I can get at it. I used to go off—way off—and see things, and he would hold me instead of a spirit holding me; that is the philosopher would—his spirit would hold mine, and I would go away off and see things and come back and tell him; and that is the way they used to have of discovering any criminal, or anything that was stolen. There was not as much stealing then as now. I used to travel for him, and when people came to him for advice, he would make me do that, and that was the way I would do. He would send me off—away off—in that condition, to see things, and I thought I was there, and I would see things and tell him what kind of things I saw in that condition; and I would tell him where to go too look for gold; and I would tell him what to tell people when they were sick, and he kept me in that way all the time till I died. I was all the time going somewhere, and it seemed I did not get time to grow and get strong, and I died. [Then he did not have you any more?] I went into the spirit world and then he did not have me to go around for him. Ques. Did you ever meet him in spirit life? Ans. Yes, but he don't hold me now. Now he is going to control this medium some time, but he shan't hold her all the time that way. There are some things got to be found out, and that is the only way to find them out, and he wants to control some one to find things that are lost. You now see that after a spirit gets out of the body, they do not know how to throw their influence upon the medium, to hold them as I was held. I was only sixteen years old when I went out of the body. I am old now, but I don't look old. Ques. How is it, if you are a Chinese, you can talk English? Ans. Don't you know we are educated? It is this way. You know the man that has control, (meaning Dr. Franklin) he makes it like you make a telegraph. He gets it all fixed, and all we have to do is to do as he has fixed it. Then we learn to talk. Many of us talk first after awhile. It is like polishing anything, you have got to work a good while before you can make it all right.

WILLIAM LLOYD GARRISON.

(The Great Champion of Freedom.)

Nowhere does education show itself plainer than in political life. It seems that the impressions forced upon the young mind, gives it a mission sometimes in the direction of stirring up strife and making the world look upon the object of such mission with sympathy, and pour out with a lavish hand its wealth, to strengthen it and give it time to work, sometimes to its own destruction. Now, after looking among the departed hosts, I find that very many rushed on to the field of battle without the feeblest conception of what they were giving their strength and power for. What is it that man so strongly desires? What is it that his soul craves from early infancy? It is the one earnest wish to be appreciated for what he is worth; and it is with many a life-long disappointment, as it seems, with all their honest efforts. In the direction of truth, and the promulgation of principles, one good pen may bring every human being into a condition of joy. We are battling now for individuality—for men and women to understand that within themselves lies the great lever of happiness or misery. When we undertake to present to you objects with which you are unacquainted, we use some symbol, or something that has been or is familiar to the eye. And in thus presenting objects we would say, that there is not one of you present here to-day but at some period of your lives have felt completely at rest within yourself—have felt that the world has treated you kindly, and that there was a rest or peace that you had not particularly sought for, but which abided within yourself. Now, to me, it seems that the political world has not, for some time, had that kind of a sensation of rest. There seems to be one continual strife—each one struggling to obtain something that the other does not possess. And you find that by putting people in power, they destroy or misuse your substance, and you come out worsted in the battle. All governments must be formed upon principles of justice; and men must learn to appropriate no more than what is justly due to them. To-day you have in your midst a revolution against a particular department that wishes to exercise the power that you place in men's hands; and what was intended for a benevolent, kind purpose, has been only made use of to destroy or to degrade individuals. You, as individuals, have a right to understand for what uses, and to give some thought as to how the wealth of the country is appropriated. In times past it might perhaps have been excusable in individuals (not being conscious of the exact conditions around them) to abuse positions of public trust; but at this period of the world's growth, when opportunities are so great, men

ought to inform themselves as to what is right, and see that wrongs are righted, and all men can feel or be satisfied with themselves. Now, looking at this department—the political department—I say to you that there is more money wasted in useless expenditures than would keep the hungry multitude, and clothe and feed them comfortably. And yet you sit by and see this injustice done without scarcely making an effort to overcome the evil. Men who stand high in the estimation of the world are receiving more than justly belongs to them for the labor they perform. And I honestly believe, that if things were correctly balanced, there would be no necessity for poverty—no necessity for the distress that now exists. I am coming now into the condition of thought that makes the world look to me as being broader, purer and better than heretofore. It seems as though the very elements are active in endeavoring to make conditions for men and women to work into their lives a system that is correct. But unless we educate, and work, and struggle, it will be impossible for us to accomplish what we so strongly desire. The retarding influences are sometimes broad, and bear so forcibly against the car of progress, that it seems for a time to stand still. But I will say to you that all unseen influences are in subjection. If they appear active to you, it is only to show you that they have existed and once wielded a mighty power. The struggle has been long and fearful, but the hour for holding yourself in a condition to combat, or at least to throw off the oppression, has gone by. You can sit down at your ease, and take up thoughts as they come, without fear, or at least being afraid of being molested in your own sanctum. Some have come to learn to be unjust, one to another, but they are not in a condition to injure, or in any way retard the labor that is about being performed. Sometime, when I can use the control more to my satisfaction, I will come and give you some account of what is being done through these United States, under the garb of a perfect system. I will show you where, and when, and how so many people are corrupted. But to-day I do not feel in a condition to give you all the knowledge that I possess, or to reveal what is really of a necessity to be revealed. My power is not so very great, yet the influences at work are combining all their forces in this one direction—to accomplish something in the near future. You are growing tired of oppression—you are growing tired of injustice—and your souls begin to demand appreciation; and when the demand comes in such strength, the people must be on hand. Ques.—Who is it that speaks? Ans.—William Lloyd Garrison.

CLEOPATRA.

(Queen of Egypt.)

History does not give me any credit for being a worthy lady; and possessing, as I did, great power of attraction, they thought, that I sometimes misused that power. But the voluptuous nature must live out its own life, and not the life of some one else. The climate and influences have a great deal to do with what people are. And I have felt for some time as though I would like, in some way, to give a communication, simply to show the world that all of earth's children, under proper conditions, can convey thought to the inhabitants of earth. I am not really at home here, for I find very little in this medium of my own particular elements. I cannot use her to accomplish anything in my direction in life, nor do I know that I desire to. I only speak of this to explain why I cannot express myself so as to identify myself on that account. You will be surprised, perhaps, at my coming; or, if you are not surprised, so much the better. I only come to show you, as I have said, that no spirit, nor person that holds a physical form, ever loses their spirit. It lives eternally. If it is not too much trouble to the reporter, I would like him to write my name, Cleopatra. Ques. Have you ever made any attempt at materialization? Ans. Oh, yes. Ques. Could you designate at what place you appeared? Ans. Several. I always make an effort to appear. I can do that easier than this. Ques. Was it true that you took your life by placing the asp to your person? Ans. Yes, and thereby defeated ambition and pride.

[We take the following account of Cleopatra from Thomas's Dictionary of Biography.—Ed.]

"Cleopatra, a queen of Egypt, celebrated for her personal charms, her various accomplishments, and her dramatic history, was the daughter of Ptolemy Auletes, and was born in 69 B. C. Her father died in the year 51, leaving the throne to her in partnership with her brother Ptolemy. She was richly endowed with mental qualities and captivating graces, and was mistress of many languages beside the Greek, her mother tongue. In 48 B. C., Julius Cæsar who had entered Egypt with a small army, 'having been caught' in her strong coils of grace, restored her to the throne, from which her brother had expelled her. War ensued between Cæsar and Ptolemy who was defeated and killed. She then became the actual sovereign, though her younger brother nominally shared the throne. She followed Cæsar to Rome, in the year 46, and was an inmate of his palace until his death in 44 B. C., when she returned to Egypt. Her brother, above mentioned, was killed about this time—it is said by her order. In the year 41, she formed a *liaison* with the triumvir, Mark Antony who became her devoted admirer, and offered, as Plutarch says, at her shrine of luxury, the sacrifice of his precious time. The great modern dramatist has described his infatuation and his dalliance with the voluptuous and dusky Egyptian, while the empire of the world was passing into the hands of Octavius. Cleopatra was present at the naval battle of Actium, in 31 B. C., and was the first to order a retreat, in which Antony followed. After Antony had killed himself, she became the prisoner of Octavius, with whom she had an interview, and whose favor she failed to gain. Intending to lead her as a captive in his triumph in Rome, he took strict measures to secure her from suicide; but, according to Plutarch, she effected her purpose by means of an asp, which was conveyed to her in a basket of fruit, and died in 30 B. C., leaving a son Cæsarion, (whose reputed father was Julius Cæsar,) besides several other children. She was the last of her dynasty who reigned in Egypt."

[It was the spirit of this distinguished conqueror of two of the greatest Roman hearts that ever ruled the Roman world, who comes back after nineteen hundred years to impress upon mankind the fact that death does not end all. That she was a woman of extraordinary feminine power, there can be no doubt. She does not seem to have

been much changed by her long spiritual probation.—Ed.]

McCREADY.

(The Great Modern Tragedian.)

This is not a tragedy, neither is it a comedy, but it is a stern reality. When a form gives up the spirit, it crumbles in the dust, but the life goes on looking for and learning the ways of life. When I take hold of this organic substance and use it to express my ideas, it seems as if the wonders of life had just begun. It is one thing to imitate and portray human character, and it is another thing to take hold of a human organization and portray your own individuality. When on life's plane I took hold of my mission with a will, and it seemed as though I had a magnetic power sufficient to attract, or to hold, the human mind; and it acknowledged me as one, not only able to entertain, but as one who could create sentiments, that would reach every human soul. Out of this life I went, without a knowledge of how, or in what manner, I gained such wonderful power. But, to-day, as I stand here, I fully realize that I came *en rapport* with individuals, or occurrences, that I wished to portray, and simply was an instrument for them to use, as I am using this organism to-day. It is wonderful that men have lived so long in the dark, or that they have only recently begun to learn that there is something more than life in a physical form; and also, that there is something to be done even after the body lies crumbling in the tomb. When you first began to realize this important fact, you naturally were inclined to remember your previous ideas of what was right; or at least, you held yourselves to what your education had been. But you are growing older and wiser, and it is to be hoped that you will make use of that wisdom, not to entangle yourselves, or hold yourselves down to a beaten track, but to understand and take in all the beauty that life contains. As individuals, you possess a far greater capacity to enjoy—a far greater capacity to see and understand the beauties of nature—than you in your highest conceptions thought possible, simply because you had been raised, as it were, by theory; and lived and acted, as it were, the opinions of past centuries. It is not well that you should continue on in that path, but allow yourselves to enjoy all that is beautiful—all that is grand—and all that is sublime in the world. There are times, I will admit, that man must necessarily be sad; but he does not enjoy that condition, and there is always something reaching out to take his mind from his grief. I am not inclined to make the world one scene of luxury and joy; but I am inclined to teach men and women that life and its enjoyments are beautiful. It is not for man to bow his head in deep humility all the way through this beautiful path of life, when flowers bloom in that pathway, when the sun shines above it, and the birds sing their songs unceasingly. It is not necessarily an omen of evil, if for a time the clouds seem to obscure the sun—it is only an indication that there is perhaps a necessity for a little serious contemplation; but when the clouds rift and the sun shines bright, man necessarily must grow glad, unless he is dead to the surrounding world. I, with many others, have enjoyed the meeting to-day, for it gives varied opportunities to exercise ourselves, and to learn this science of *mind controlling mind*. It is for me now to give you some idea of what so many minds in spirit are looking forward to. You seem to say, "We will not admit certain controls. There are spirits so low in the scale of progress, that it is improper, or imprudent, for us to harbor them one moment." Let me say to you, that if you keep your own organization in good running order, that it matters not how low in the scale of progress the spirit may be that controls you, and gives expression to itself, it gains the benefit of a wonderful experience to itself; and thereby attains a way to rise out of its degradation. Mediums need not necessarily be injured by such spirit influences. You have your streets here in this city. All classes and kinds of persons travel through them from one to the other. If you keep those streets clean and in good condition, no one is injured by the use of them, but, really, all have the benefit of a pleasant travel, without injury to anything. So it is with the human organization if it is kept well balanced and in good working order. We use the medium simply as you use your streets. We use her to give expression to thought and to build up a system of perfection, that it would be impossible to do in any other way. We do not mean injury. There are always intelligent forces around sufficient to protect any medium that is being used for our purposes. And you lend, sometimes, your own minds or wills, more to the destruction of yourselves than the spirits. You have ideas of imperfect spirits that are not correct. You feel that they damn or do you injury, when in reality, if you are on a higher plane they cannot bring you to their level; but, by coming in contact with you they can gain a power to grow up to your condition of advancement. True all men and women are not to blame for the imperfection of their physical forms, neither are they to blame for holding to the effects of their physical organizations, and it behooves you as wise men and women to make conditions for that class to come and grow out of their surroundings. Bring them up into the light. Let no one condemn, and all in time will become pure. It seems as if I had opened a vein of thought that is inexhaustible, in which I could talk hour after hour and not exhaust the subject. But it is not wise that I should remain much longer, showing you the power I still possess to act, think, and originate. I return to give my name as, McCreedy.

CRAZY MOLLY.

Oh! there are ground-witches here. Go way ground-witches—don't come near me. (Shrinking apparently from unseen things before her.) I am crazy Molly. If you don't let the ground-witches come, I will stay awhile. I am from Bucks County, Pa. I died a long time ago. I don't know when. I used to go to the poor-house. I guess I had better cut a piece out of my dress. Have you any patches to give me? I want to sew one on my dress to keep the witches out. (We will have that all fixed before you leave. You will not be crazy, Molly, any more. You will be reasoning, rational Molly.) If the ground-witches would not plague me I would be all right. (What sort of things are these ground-witches?) Well, my sister had a baby and I gave it medicine and made a mistake, and they have troubled me since. The Captain says they are going away. [You will be happy now—you will forget all about the past.] It has been a long time. (Here the control ceased.)

CASPER HARRIS.

(Montpelier, Vermont.)

How do you do! I do not know what I came here for. The man says I must tell them I got my foot cut and got lock jaw. Ques.—Do you want to tell your friends about it? Ans.—I don't know. They know it. (They don't know that you can come and tell them that.) I came from Montpelier, Vermont. He (the guide of the medium) says I must tell my name. It is Casper Harris. I was a little boy. Ques.—Have you nothing further to say? Ans.—I don't know how to talk. Ques.—Who did you leave there? Ans.—Lots of friends. I was poor. Ques.—You are not poor in spirit-life, are you? Ans.—Oh, no, (Your friends will be glad to hear that.) It is a good place here.

Omro, Wisconsin, Quarterly Conference of Spiritualists.

Omro, Wis., September 1, 1882.

FRIEND ROBERTS:—Find enclosed report from the *Fox Lake Representative*, as given by its editor. I will add that notwithstanding John C. Bundy tried to spoil the meeting, by sending his papers filled with slang, to several parties, no doubt with the intent to create disturbance, we had a grand success in every sense of the word. Mrs. Woodruff was so well liked, that we engaged her for December 1st, 2d, and 3d, 1882. When our next quarterly meeting will be held in this place.

Yours for Truth,

Dr. J. C. PHILLIPS, Sec'y.

[From Fox Lake Representative.]

We and us had the pleasure of attending on Saturday and Sunday last, the Quarterly Conference of the Northern Wisconsin Spiritual Association, at Omro. It was our first visit there and first attendance upon the meetings of the Association, and we have thought an account of the same might be of interest to most of our readers.

The Spiritual Association there has been organized a dozen years or more, has a fine brick edifice, owned and paid for, and numbers among its members many of the best residents of the village, as well as residents of many other localities in that part of the State. It holds Conventions quarterly, and offers a free platform for the discussion of all subjects germane to religious, ethical, moral or social Reform and Progress. Its principal officers are Prof. W. M. Lockwood, the widely known Ripon photographer, President, and Dr. J. C. Phillips, of Omro, Secretary, gentlemen who have so ably discharged their duties for several years past that both were unanimously re-elected at the present session.

Conference meetings and addresses by Mrs. E. C. Woodruff, of Michigan, and President Lockwood, were the order of exercises on Saturday evening, and Sunday morning, afternoon and evening. The lectures were mainly illustrative of the general subject of Spiritualism, able and eloquent, and were listened to with keen attention by good audiences. Excellent music was furnished by Dr. Phillips, wife and daughter, and Prof. Lockwood.

The greatest attraction, however, to the investigators of the phenomena, at least, was the presence of Mr. A. F. Ackerly, a materializing, and Mr. F. H. Pierce, a clairvoyant and trance medium. Mr. Ackerly, after the lecture on Saturday evening, gave a materializing seance at the residence of Dr. Phillips, in the presence of as many believers, skeptics and investigators, as the parlor could accommodate—some thirty-two in all. The audience was seated in circular rows of chairs, filling the room except one corner, across which, after all were seated, a dark curtain was drawn and fastened to the walls, reaching from the floor up about four feet. Upon an ordinary stand in this enclosed corner were placed a guitar, tambourine and bells. The medium then took a seat in front and at the left of the curtain, and a lady and gentleman, chosen from the spectators, took chairs on his right, joining hands, the medium placing both his hands upon the wrists of the lady sitter. A light colored curtain was then drawn over the three, reaching from the floor to their chins, secured the same as the dark curtain, and all was ready. Music was then given upon an organ in the room, and in a brief time, an accompaniment was given on the tambourine behind the curtain, followed by thrumming of the guitar, ringing of the bells, and whanging of all the instruments in most energetic discord. Next the tambourine made its appearance at the top of the curtain, sustained by a human hand, at times entirely shown to the wrist, passing rapidly from one to the other end of the curtain, giving the sitters and medium evidence of its presence by an occasional vigorous thump on their heads. The operators behind the curtain communicated with the audience by having the alphabet called aloud, responding with two raps to the letter wanted—two raps, in response to questions from the audience, signifying "yes," one rap "no." An ordinary tablet of paper and pencil were then placed on the top of the curtain, taken down by the hand, the scratching of the pencil distinctly heard, the sheet torn off and thrown over the curtain. One of these sheets called for a coat, which was handed over, and the tablet held by Dr. Phillips on the head of the lady sitter, when an arm appeared with coat sleeve on, the hand distinctly visible writing with great rapidity upon the tablet thus held. Most of these messages were of a general character, but two of them were to individuals in the room, and signed by names recognized by those to whom they were addressed! After this the arm and hand made an appearance through apertures in the back curtain, coming in front of the sitters and caressing their heads and faces. Finally the stand (a pretty heavy one) was lifted over the curtains (no hands visible) and deposited on the toes of those nearest the curtain. The hand or hands (for there were several of them shown, clearly differing in size and shape) permitted two or three of the audience, (one of whom was our better half) to grasp it, but the shake was brief, the materialized hand dissolving in the grasp of the mortal hand. Those thus favored said the spirit hand felt natural to them while it lasted.

We must not omit to state some important facts not yet mentioned. That those persons sitting with the medium changed several times during the seance, their places being taken by others from the audience, all of whom declared that the hands of the medium never for an instant left their wrists; that all this took place in full lamp-light, with every object in the room (save in the curtained corner) distinctly visible; that the audience comprised strangers from different localities, investigators, disbelievers and believers, some of whom were seated within four feet of the curtain.

At the close of the Sunday P. M. lecture, Mr. Pierce gave in the hall some convincing tests of spirit presence, by describing deceased friends of persons in the audience, many of whom were recognized, and in some cases giving their names and incidents of their lives correctly.

Mr. Ackerly, who, we may state is a young man, apparently 24 or 25 years of age, with nothing diabolical or sinister in his appearance, gave the closing seance at the hall on Sunday evening, in the presence of a large audience. It was in general character similar to the one we have detailed, and need not be repeated, but there was an amusing incident transpired that "tickles us yet," and which we must give, even to the exclusion of the "moral" with which we had designed to close this too long article.

When the extemporized cabinet had been arranged upon the stage, in the well lighted room, in full view of the audience, and the side doors of the stage closed and locked, the audience called upon a gentleman present, we believe a well known disbeliever in the genuineness of the phenomena, to make an examination of the stage and its appurtenances in order to settle the "sleight of hand" theory. He did so, and satisfied himself and every body else that whatever of extraordinary things might take place, it could not be produced by hidden machinery. The manifestations had hardly got in full blast, however, before this same gentleman rose in his seat and offered to pay "another quarter" for the privilege of another look "over that curtain." Consent was obtained from the behind-the-curtain operators, and he quickly mounted the stage. As he approached within a step of the curtain a large, well developed hand appeared at its top, with beckoning gesture, and vanished. He looked over it a half moment with dazed expression of face, then without a word turned to the Secretary, handed him a quarter and returned to his seat, the hand again appearing the instant he turned from the curtain. The audience, some of them convulsed with laughter and some half scared, were loud in their demands to know what he saw, but his only response was the curt one—"You pay your quarter as I did, and see for yourselves!"

The power evincing this intelligence and manifesting a knowledge of physical and psychical laws unknown to modern scientists, claimed to be spirits of those who once lived in mortal form upon earth, and there seemed to be no one present able to prove that the claim was not a just and reasonable one.

[Mr. A. F. Ackerly, is the medium whom John C. Bundy, in his Organ, the *R-P Journal*, denounced as a swindler and mediumistic fraud, which false accusation it seems he sent to the Omro Quarterly Conference of Spiritualists, to create prejudice against Mr. Ackerly. With what result, the reader can judge from the above account of Mr. Ackerly's seances, by a journalist, the editor of a secular newspaper. Bundy's war upon mediums, as it has "panned out" at the Omro, Cassadaga Lake, and Lake Pleasant camp-meetings, has amounted to "nix," as the Germans say, in the way of pay, and everything in the way of disaster: A few more such failures and the Bundyite cur will be defunct.]—Ed.

E. Mitchell, Jamestown, N. Y., in forwarding subscriptions says:—"Go on Brother Roberts in the defence of persecuted mediums, and your reward will be sure. All great and glorious truths have been compelled to run the gauntlet before acceptance."

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

Lecturers and Mediums Attention.

Omro, Wis., July 3d, 1882.

Be kind enough to ask speakers passing through Chicago or Milwaukee to write me with a view of engagement at our September meeting. Also would like to secure one or two first-class test mediums for same occasion.

Omro, Wis.

Dr. J. C. PHILLIPS.

\$200.00 REWARD.

I will give two hundred dollars for information that will lead to the detection and conviction of the thief or thieves who stole one hundred and ninety dollars from the person of Dr. R. W. Sour, in the assault that was perpetrated upon him at a SELECT seance given by him at Lake Pleasant, on the evening of August 24th.

LEONARD I. ABBOTT,
Philadelphia, Pa.

[FOR MIND AND MATTER.]

To Whom It May Concern, Spirit or Mortal.

Our honored friend, C. R. Miller, has kindly laid before me, No. 1, of the first Vol. of the *Gallery of Spirit Art*, containing engraved copies of Wella and Pet Anderson's celebrated paintings of Confucius, Orondo, Yermah, Hiram Abiff, Jesus of Nazareth, Omar I, and White Feather; and copies of the spirit photographs of Mary the Mother of Jesus; Highland Mary; Dr. L. H. Nason, and seven spirits; Mrs. Anna Stewart, and an attendant spirit; A lock of C. R. Miller's hair, and three spirits, and the hand of the fourth, presenting a bouquet of flowers; Mrs. W. M. Mumler, and spirit Dr. Benj. Rush; Capt. W. M. Montgomery, and his spirit daughter; Herbert Wilson, and spirit Ella; Moses A. Dow, and spirit Mabel Warren; and William Eddy, and spirit Santum; accompanied by 58 pages of closely printed reading matter, of lively interest to the reading public generally, and to Spiritualists, the tangible evidence of immortality beyond all price. These pictures are accompanied by psychometric readings which substantiate the identity of the same; and yet there are circumstances and facts in connection with some of them that require to be examined by the eye of a critic.

Right here, let me assure the reader, that I approach this subject with a feeling of awe and distrust of my ability to do it justice; and yet, duty and fidelity to the cause of truth urges me forward, perchance to raise an inquiry which may elicit just deductions from a higher source. I have a photograph of Dr. J. M. Gully, holding by the hand the materialized form of Katie King, and when my orthodox friends raise the cry of humbug, I tell them that anything sufficiently tangible to "fool" the camera is substantial enough to carry conviction to my mind, and that I rest satisfied with the evidence. In a former number of MIND AND MATTER, I explained how it is that Nature is keeping a strict account, in double entry, of all human actions, whether of business, love, war or murder. Her books will reveal all, a thousand years hence. But who shall interpret the language of nature to the understanding of man? Is psychometry, in its present status, equal to the task? One year ago I was firm in the faith that, in this new science, we had a sure interpreter of all natural phenomena; but now I greatly fear that even psychometry requires an interpreter.

While looking intently upon the pictures of the two Marys standing side by side, on page 47 of *Gallery of Spirit Art*, the thought burned its way to my consciousness that no psychometrist has yet penetrated to the truth that is, in due time, to clear away all mystery and bring knowledge to the surface that the world little suspects. We did not know—had never thought it possible for nature to record the very emotions of the Artist while he is at work with mallet and chisel upon the marble statue that is to present the outward form of his model of loveliness, or of the painter who applies his brush to the canvass with a heart overflowing with love, and his whole soul eloquent with the living, speaking emotions of devotion. Is thought a thing of fancy, to live only for a moment? No, indeed, it is to live on and on forever. Let the Artist finish his work—then take it to the photographer, then to the psychometrist, and, conditions being favorable, every thought and emotion makes its transit in waves across the sensorium as surely as if the photograph had been taken from a living subject. Hence, Highland Mary, to whom the great heart of civilization has gone out in sympathy as to an angelic being of rare beauty and grace, just budding into womanhood, and whose pure life had been blighted by adverse circumstances—what ought we to expect from the psychometric reading of a picture like that, whether such a being as Highland Mary ever lived or not? Again, take the pictures of Jesus and his Virgin Mother, upon whom the world's devotion has been lavished without stint, what are we to expect, save the very highest encomiums that language can paint.

This brings us to the identification of the two pictures, that of the Virgin Mary and Highland Mary, the latter being a copy from a marble statue, and the former a photograph of a materialized spirit standing upon a tambourine, and sworn to by Dr. Pence and Judge Lawrence.

Reader, did you ever turn away, as I have, from the contemplation of character as represented by a marble statue, because it is after all a dead, cold likeness, devoid of life and motion? Now examine carefully the three pictures, as laid before the reading public in this number of the *Gallery of Spirit Art*, "Mary, the Mother of Jesus," page 37, and another picture of the same, standing side by side, with "Highland Mary," on page 47, and you will see that all three of these pictures represent marble statuary, standing upon pedestals, neither of them having been taken from a living subject, for there is nothing but the representation of the smooth polished marble, devoid of a single muscle, vein or wrinkle to denote the presence of life, and what is more singular still, they have all been copied from one original marble statue. Either Highland Mary has been copied from a Virgin Mary statue, or the latter from that of Highland Mary, even to the same representation of a bible carved in stone, and every fold and plait in the clothing is that of stone and not of cloth, and has its counterpart in each of the other pictures. If you ask me to reconcile these facts with the testimony of Judge Lawrence and Dr. Pence, I most respectfully decline. I am not the man to undertake an impossible task like that. Even the tambourine has disappeared, leaving all three of these picture forms standing upon pedestals of the same size and form. The Pence Hall pictures, as word-painted by Judge Lawrence and Dr. Pence, represent a materialized spirit, standing upon a tambourine and exhibiting all the life, activity and grace of a living, breathing mortal.

What, then, is the lesson? Simply this: All human institutions are marked by imperfection. Where error is present, truth is commensurately adulterated. The average mind at the present

day is more or less encumbered by the imagery of theology and so wide-spread is this pernicious influence, that all our laws and customs are affected by it, inasmuch, that some of our brightest minds are under a cloud. Hence, even through psychometry, truth can only manifest itself imperfectly, where error is present.

Psychometry, therefore, is simply an educator, like all other sciences, one whose readings are to awaken enquiry and lead to just conclusions; but are not to sit in judgment over the deductions of reason. We are not to take everything on trust, like young birds. There would be no utility in a theological method like that; for no science can redound to our profit that fails to awaken enquiry and develop manhood, through the general process of evolution. The highest use of our brightest thoughts and our accumulated stock of wisdom is to carry us forward to the possession of something superior to present attainments.

CHARLES THOMPSON.

St. Albans, Vt.

An Open Letter to Dr. J. M. Peebles.

DR. PEEBLES:—SIR:—I have no quarrel with Capt. Brown for smoothing the rough corners of your statements, nor do I see that you need have one with me for reporting them verbatim as I did from notes taken at the time. The types distorted my quotations of your denunciatory criticism of Col. Ingersoll by leaving out a line. You said, "Ingersoll cannot be an honest man because he is not a Spiritualist," and the plan of reasoning which you followed to reach that hard conclusion was, that "he might avail himself of opportunities to investigate the truths of Spiritualism," and that "if he did investigate," you knew that "he would be convinced." The types made me also say tone up our mortal instead of our mental work, and set a man instead of a mouse wrestling with an elephant.

I deny that Christianity is or ever has been anything but the greatest curse to woman—involving, enslaving, degrading, dwarfing her in every way. A system that consigns multitudes of human beings to everlasting torture—that keeps tender loving women on such a rack of anxiety and dread concerning the future of their dear ones, that life is little better than a frightful nightmare, and which psychologizes even the unborn babe, stamping its impress so thoroughly upon it, that the unworthy motive, fear, becomes its leading one through life, cannot possibly have any effect but the most blighting and pernicious upon the development and happiness of woman, and through her upon the race. Just in proportion as the blasphemies of Christianity are swept from out the realm of thought, will woman develop dignity and power. It is because woman perceives this fact so clearly, that she listens with intense satisfaction to the ringing strokes of Ingersoll and others, as they bravely clear the track before her. If Ingersoll continues so faithful to what he knows already, I doubt not that "Ghosts" will soon command his respect, and that he will be as ardent an advocate of Spiritualism as he is now an earnest and successful destroyer of its bitterest foe. Whether our mediums can gather in the dollars as swiftly as you say that he does, or not, I hope they will utter the same certain sound against a system which consigns a large part of the human race to a condition, beside which, "a night, black, starless and eternal," would be indeed a precious boon! Infinitely better were "the draped gospel of everlasting death" than a gospel which provides for the salvation of the race only by its Creator's destruction of himself, and which, even then, gathers in only a few elect and leaves the rest to endless torment!

Free thought is the true friend of woman, and in its exercise she has accomplished her present progress, in spite of the retarding influences of Pagan worship of its wooden idols on the one hand; and Christianity with its Holy Saviour, Holy Book, Holy Days, and Holy Water—its convents, crosses, confessionals, penances and catechisms—its priestly benedictions, and its whole catalogue of mummeries upon the other.

You say my criticisms of "Christian Spiritualists" includes necessarily many others, some of whom you mention. I am sorry if so many are still darkened by the cloud which Christian bigotry has bequeathed our generation, but the company of tens of thousands would not prove you right.

No one can talk an hour on Spiritualism without saying many enjoyable and helpful things, of which I never weary. I should as soon think of tiring of the sublime spectacle of sunrise, because it occurs daily, as I should tire of hearing the wondrous beauties which communication with the spirit world reveals. I called attention only to such portions of your addresses as I deemed false and dangerous, feeling sure that others would report the rest.

I am glad to read your avowal of your conviction of the justness of woman's claim to honorable citizenship. Why are you unwilling that the spirit friends should utter theirs? I cannot accept Lucretia Mott, or any other person, as my saviour, but I love her as a noble woman, and I doubt not that if you give her, as a spirit, opportunity to speak at Spiritualist meetings, you will be as greatly refreshed and enlightened by her utterances on Woman's rights, as well as other human rights, as I have always been in conferences with her through the mediumship of others as well as through my own mediumship.

It won't do, Dr. Peebles, to dictate to the spirit world what it shall or shall not talk about. I am sure there is nothing in the life of angel, mortal, animal, plant or planet, concerning which it cannot bring instruction. When the lips of mediums are opened to tell us of the evils which afflict and degrade humanity, and instruct us in the remedies therefor, I think we should be glad to give respectful hearing. Since nothing can be lost which now exists, and since the natural law of evolution provides for our development, it follows that we need teachers and not saviours. There are helpers all around us, and the greatest help lies always in ourselves. I cannot see that the knowledge that a thousand saviours had died upon a thousand crosses, would relieve the man you mention, as "trying to lift himself over a hedge by his ears," from his unpleasant and absurd dilemma—only a slight use of his inherent common sense would set him right. Your priestly benediction, with its "Israel of womanhood," I have no use for and leave it as it lies.

MRS. O. F. SHEPARD.

FRANK T. RIPLEY, has arrived home from his Eastern trip and is now ready for engagements to lecture and give tests from the platform. His address is Frank T. Ripley, box 70, Horicon, Wis.

A Novel Spirit Entertainment.

Editor of Mind and Matter:

If you can spare space in your valuable paper, I should like to report a beautiful and, to me, a most enjoyable evening's entertainment, given to a few guests at the office of Dr. B. F. Brown, 252 Franklin street, on Saturday evening September 2d. It was given to commemorate a victory gained in the spirit world for me, through the kind, loving and beneficent spirit, Dr. J. Bonney.

As I entered the office, a small but well-filled table of delicious fruits of the season greeted my eyes, at which I was somewhat surprised. On asking the object of this display, the genial Doctor said he could give no explanation other than that his spirit guides had told him to provide it in the afternoon, and they would inform me. In the centre of the fruit were two small bouquets, one of which was presented to me during the evening, by the spirit donor, to be preserved in remembrance of the event, and the other to a friend present, with verses that the amanuensis failed to write rapidly enough to report. There were several verses given by the Doctor's ever cheerful and genial guide, George Fawcett, which were both pleasing and amusing.

Dr. Parker controlled and gave the following dedication: Upon this evening of September 2d, 1882, we mortals, through the mediumship of B. F. Brown, partook of a feast of fruit with the following named spirits. The feast was gotten up for a victory gained in the spirit world by Dr. J. Bonney and his assistants, for me, the undersigned. The following named spirits then controlled the medium, and partook of the fruit with us, at the same time giving kind advice, cheering words, and spiritual comfort to all present: Dr. Joel Bonney, George Fawcett, Dr. Curtis, Dr. Parker, my spirit father and mother, the medium's spirit sister and mother, and Harriet M. Soule. But the last named spirit was too weak to partake of the viands.

It was indeed a beautiful and instructive occasion, long to be remembered by those that were privileged to be there. We were promised another fruit feast at some time in the future, on a larger and grander scale, and I hope there will be more present to enjoy the spiritual feast. After the spirit left the control of the medium, he was very hungry, and called for something to eat. L. M.

CIRCULAR.

To the Freethinkers of the United States and of Canada:

I propose to publish immediately a pamphlet containing "The Articles of Association" of "The New York State Freethinkers' Association" including its "creed" and "platform," viz: "The demands of Liberalism" the Resolutions passed at the late Watkins Convention, with the names of the officers of the Association and an alphabetical list of the members with the full Post Office address of each.

This Association, in many respects, is national in its character. Its articles of association confine its membership to no section of country and at each convention the Freethinkers of all the States and of Canada are invited to participate. And I wish to have every person in the United States and of Canada, who desires to be known as a Freethinker, (who has not already done so,) to at once unite with this Association, so that his or her name and Post Office address may appear in the pamphlet. All that is necessary to become a member, is to send your name and twenty-five cents to me. The price of the pamphlet and postage will be thirty cents.

Those who are members are requested to immediately forward to me their names written in full with their full Post Office Address. These addresses should be written very plain so that no error shall appear when published.

Now, Liberal Friends, whether you are known as Materialists, Spiritualists, Free Religionists or Agnostics, at once send in your names, that we may have a full and perfect list of the Freethinkers of the United States and of Canada.

H. L. GREEN,

Cor. Sec'y of the New York State Freethinkers Association, Salamanca, New York.

Spirit Remedies.

PORTAGE CITY, WIS., Sept. 7, 1882.

Editor Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free. This offer to hold good for one year.

Yours truly, FRANK T. RIPLEY,
Horicon, Wis.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms. Maquoketa, Iowa.] DR. A. B. DOBSON.

Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

SEALED LETTERS ANSWERED and our magazine one year for \$2.50 in advance. Address "The Progressive Age, Atlanta, Ga.

The Second Society of Spiritualists of Chicago meets at No. 55 South Ada Street, between Madison and Washington streets. Services at 7.35 P. M. Lecturer, Dr. Samuel Watson.

The *Spiritual Offering* is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.50 per year.

Spiritualists' and mediums' meetings are held in Apollo Hall, 2730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Mrs. Kingsbury, a trance speaker will lecture.

Mrs. SUSAN WILLIAM FLETCHER has met with the most flattering success in her lectures. Her address is 50 West 12th St., N. Y. City.

The Rosicrucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

Dr. J. H. Rhodes, contemplating being away from the city a portion of the time would call the attention of the public to the fact that the "Spiritual Remedies" can be ordered through MIND AND MATTER office. (See advertisement).

The Society which has been meeting at Grimes' Hall, 13 Halstead street, Chicago, Illinois, has been formed into a regular Society, to be known as the Chicago Spiritual Progressive Society, with H. T. Cornford as secretary, and the Society will still hold there meetings at the same place.

The Independent Association of Spirituists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Frobisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher for October: J. Wm. Fletcher for December, who will give tests of spirit presence after each lecture. "MIND AND MATTER" will be on sale at all of the meetings. Alfred Weldon Prent.

FACTS.

A Quarterly Magazine, published by the FACT PUBLISHING CO., P. O. Box 3539, Boston, Mass. The second number of the Magazine contains over one hundred pages, finely illustrated with full page engravings, as follows: Independent Writing in Chinese Characters on Slates. Independent Writing inside a Block of Paper. Independent Drawing on Slates in Colors. Message written in a Blank Book placed in a Stand Drawer, without contact by Eyes. Knots Tied in an endless Cord. Writing without contact on the Exposed Surface of a Slate in Daylight. Price: Single copies, 50 cents; or \$1.50 per year. Address,

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Full and simple rules for self-development. A sure and certain guide to those who desire to come in rapport with spirit influence, and receive positive evidence of a future life through their own mediumship. Sent by mail on the receipt of one dollar. In every case of failure, where the instructions have been complied with, the money will be returned. Address, J. NELSON HOLMES,
Box 678 Yonkers, N. Y.

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MORE NONSENSE IN THE NAME OF SPIRITUALISM

We clip the following item of news from the Brooklyn (N. Y.) *Eagle* of the 11th inst. It shows very clearly that there is a class of persons, who call themselves Spiritualists, who have not yet cracked the Church egg-shell in which their lives remain encased. They have sought to pip that shell and emerge into the light and life of Spiritual freedom. The old shell of prejudice and youthful bias, however, has evidently proved too much for these unfledged aspirants to spiritual freedom, and they are likely to remain in their fossilized church encasement until it is worn so thin by the attrition of Spiritual facts, that even these weak'ings can rend it asunder and come out in the sunlight of truth and human progress. The Brooklyn *Eagle*, in which this strange announcement is made, is a bitter opponent of Modern Spiritualism, and has lost no opportunity to attack, misrepresent and denounce it, and all who are in any way engaged in its advocacy and defence. The Catholic conductors of that paper evidently recognize, as coadjutors in the work of opposing Spiritualism, those persons who are thus engaged in seeking to drag it down to the low and mind enslaving plane of churchianity and hierarchical selfishness. We think the *Eagle* takes the right view of the matter; and no doubt it reflects the sentiments of the priestly leaders of the Church of Rome, of which its proprietor is a subservient tool. We will wait, with some apprehension, to see whether the *Banner of Light*, the *R.-P. Journal*, and *Spiritual Offering*, recognize this Brooklyn movement as having any relation to Spiritualism, or whether they look upon it as a matter of indifference, and unworthy of any protest from them as showing the drift of spiritualistic opinioa. But to the announcement referred to. It is as follows:

“MEETING OF THE CHURCH OF THE NEW SPIRITUAL DIS-
“PENSATION AT JUDGE BAILEY'S HOUSE—WHAT THE
“SOCIETY BELIEVES.

The second meeting of the Church of the New Spiritual Dispensation was held yesterday forenoon at the residence of ex-Surrogate Abram H. Dailly, corner of Bawlswick and Greene avenues. The trustees of this new organization have been negotiating to secure a church, corner of Gates avenue and Irving place, for a permanent place of worship, but have not yet succeeded. The attendance yesterday at Mr. Dailly's house was large, and several interesting speakers addressed the meeting. Among those present were the trustees, whose names were as follows: Abram H. Dailly, D. M. Cole, Mary A. Griddle, R. Nichols, Mrs. Sarah M. Oala, L. P. Warner, F. Haslam, Mrs. Fannie P. Nichols and D. E. Drex.

The confession of faith, or more properly, the declaration of principles of this new church organization sets forth the universal brotherhood of man, and that it is the self-evident duty and interest of each individual to refrain from whatever would hinder or prevent him from attaining to the highest personal aim to live for the good of all; that an endless future awaits us in a world of spirits, in which are various gradations and where our individual surroundings and enjoyments will be determined mainly by the deeds and aspirations of the present life; and hence that it is our highest duty to strive to attain to the highest possible degree of our earthly existence. The 'declaration' goes on further to state that realized converse with our departed friends and other inhabitants of the spiritual world is a rightful privilege, available under appropriate conditions, and of high value to those who use it wisely, with faith and thanksgiving. It shows with misnomer for the reason that there are diverse classes, whose influence tends in opposite directions; hence that we should seek only that communion of spirits which elevates and improves, and avoids that which is unprofitable and degrading. That in Jesus of Nazareth, the Christ of God, we have the perfect standard recorded in the Bible, and that we should strive to attain to the same as once, 'Son of God' and 'Son of Man'—

OUR ELDER BROTHER

who in his marvelous psychic powers and spiritual graces illustrated the possibility of the spiritual titan; whose name is revered as a teacher of truth, a friend of the poor, an opponent of all hypocrisy, and saviour of all who believe; whose practice the saving truths he taught; whose example as he went about doing good should be followed, and whose spirit of universal good will all should desire to possess, as the only power which can overcome the selfishness of human nature and transform our suffering race into a happy brotherhood. The articles of the association which govern

the members of the new church provide for two classes as members, full members and co-operative members.

Working boards of the society are to be organized to carry out the objects of the church, each with a distinct leader, and no person is disqualified for membership or holding any office in the organization on account of sex, color or nationality.

The services yesterday morning were conducted by Mr. Dalley, who opened with prayer. Mr. Dalley then occupied the floor for a few moments, stating in his emphatic manner some of the truths of Spiritualism as revealed to him. He said he had proofs positive to satisfy himself of the great fundamental principles which it was the purpose of the new church to promulgate. Speaking of the church organization he said it had grown wonderfully in its brief week's existence, and he was confident that the time was not far distant when it would be a large and flourishing society, and would be a power in the community.

Deacon D. M. Cole, formerly of the Gethsemane Baptist Church, made a few remarks. He did not believe the Bible was accepted in its true light as an inspired book. The Christian church was no more of a divilizer than the religion of the Buddhist or the Mohammedan. God was the same to-day as He was 2,000 years ago, and if men were inspired in those days they could be inspired now. The power of God was not diminished. The best that could be said about the Bible was that it contained the best thoughts of the best men on the highest subjects.

Mr. Cole then addressed the meeting, among whom were a number of women. Mr. Daile, in closing the meeting, said that by next Sunday the trustees would probably secure the use of the church building on Gates avenue, which they were looking for.

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Before noticing the persons who originated and who are engaged in carrying out this novel scheme to put Modern Spiritualism under hierarchical leading strings, let us see what that scheme is! With that habitual instinct that is the second nature of a church bigot, the writer in the *Eagle* says:

“The *confession of faith*, or more properly, the declaration of principles of this new church organization sets forth the universal brotherhood of man, and that it is the self evident duty and interest of each individual to refrain from whatever would wrong or harm another, and renounce all merely personal aims to live for the good of all; and that an endless future awaits us in a world of spirits, in which are various gradations and where individual surroundings and enjoyments will be determined mainly by the deeds and aspirations of the present life; and hence that it is our highest interest as well as duty to make the worthiest possible use of our earthly existence.”

Where, we ask, is there anything in that awkwardly expressed declaration of views that is either new as a spiritual dispensation; or that needs any church machinery to commend those views to people possessed of common sense, or who have the least capacity to think and act for themselves? Where is there a rational member of any organized Christian church, who will not subscribe to that "confession of faith" of this so-called "Church of the New Spiritual Dispensation?" We have never met any one, who knows ought of the facts of Modern Spiritualism, who has any need of such a "confession of faith," and to set it forth as something *new* in the way of a "Spiritual dispensation," is the height of folly.

But we now do reach something that is new in this "confession of faith," and as out of place as it is new in Spiritualism, as set forth by *The Eagle*. That paper says:

"The 'declaration' goes on further to state that realized converse with our departed friends and other inhabitants of the Spiritual world is a rightful privilege, available under appropriate conditions, and of *high value to those who use it wisely, but fraught with danger to those who misuse it*, for the reason that spirits are of diverse classes, whose influence tends in opposite directions; hence that *we should seek only that communion of spirits which elevates and improves, and avoid that which is unprofitable and degrading.*"

Who can read those limitations to the privilege of "realized converse with our departed friends and other inhabitants of the spirit world," and not see the deliberate purpose of those who are seeking to found the "Church of the New Spiritual Dispensation," to obstruct and prevent the control of the Spiritual movement by the spirits who gave Spiritualism to the world, and who have thus far born it onward against all opposition? Who is to decide for any other person what is and what is not a wise use of realized converse with the inhabitants of the spirit world? Who is to decide for others what is or is not the abuse of it? We venture to say, no one who belongs to, or who may unite him or herself to, this "Church of the New Spiritual Dispensation" is qualified for such a spirit censorship. But this is not all, what are we to think of people, who, calling themselves Spiritualists, and claiming to have some knowledge of the subject of their actions, are so ignorant, and contracted in their views of that subject, as to suppose that converse between returning and manifesting spirits and mortals, is not of mutual and equal value and interest to human beings in both conditions of human life! These would be founders of a new church avowedly seek to shut the door of spirit converse with mortals, against all spirits, who especially need that converse to enable them to rise from, and become free from the chains of ignorance, superstition and bigotry, fastened upon them by just such church limitations as these professed Spiritualists would wind about the youthful limbs of Free Spirit Communions with Mortals. These people would limit such communion to those spirits alone who would commune as they would have them, without regard to truth, right, justice, charity, or the mutual welfare of those who, as spirits and mortals, seek such communion! Spirit communion, if properly understood and appreciated, can under no circumstances fail to promote the good of mortals and spirits who share therein. There is no spirit who is so ignorant and undeveloped who cannot impart some useful lesson to thoughtful

minds; and no mortal so wise or exalted that he or she may not profit by the related experiences of spirits, without reference to their position in the scale of spirit progression. This being true, it is the duty of all who are in favor of converse between the two worlds, to make the way for it as broad and clear as possible. Those who would

hedge it in, and seek to build barriers along that way, are not Spiritualists--are not friends of Spiritualism; and when they come professing friendship for it, are its most deadly and dangerous enemies. In all ages, the priests of every religion have known the fact of spirit converse with mortals. Yet, how carefully they have sought to conceal that fact from the world; and whenever, by some chance, a glimpse of that fact has reached the people, how, with one accord, those impious betrayers of the rights of their followers have joined in the cry, "It is the work of the Devil." One would have supposed that people who are compelled to acknowledge, that converse with spirits is a reality; and Spiritualism true, would not seek to follow in the wake of these ecclesiastical enemies, by obstructing the spread of that truth to the fullest and widest extent. And yet we have these people, who call themselves Spiritualists, setting about carrying on that very work. So much the worse for them, as they will soon find. To show that they are not one whit behind or before the Christian priesthood, in their purpose to limit and restrain spirit converse with mortals, we have only to quote the following:

“That in Jesus of Nazareth, the Christ of Judea, as set forth in the New Testament records, is recognized an example of divine or spiritual manhood—at once ‘Son of God’ and ‘Son of man’—our elder brother, who, in his marvelous psychic powers and spiritual graces, illustrated the possibilities of the spiritual man—whose name is revered as a teacher of truth, a friend of the poor, an opponent of all hypocrisy and saviour of *all who believe and practice the saving truths he taught.*”

The slavish toadyism manifested in the preparation of that wriggling, squirming worm of Christian superstition, to lure Christian gudgeons to the empty hamper of the "new Church," is, in the extreme, ludicrous. Jesus of Nazareth is no longer the Christ of the world, but *the Christ of Judea*. We think it would puzzle these new-fangled theologians to find Jesus of Nazareth "so forth in the *old* New Testament records" as "the Christ of Judea"; but as Abram Daily, D. M. Cole, S. B. Nichols, and their fellow sectarists, have set out to define and propagate the "New Spiritual Dispensation," the "*New Testament*" to which they refer is not the Old Testament of sixteen hundred years ago, canonized by the Christian Emperor Constantine and his Christian bishops, Eusebius, Athanasius, etc. It is hardly likely that they have a "New Spiritual Dispensation," without also having a *New Testament* of that new dispensation. We are glad to know that the Christ of Constantine's *old* New Testament who, through his divine and reverend priesthood, have claimed the right to rule the "whole world and the rest of mankind," has been reduced to the (no longer existing) jurisdiction of Judea. Again, the *New Testament* canonized by this new church, is claimed to contain records, a claim that no rational person would set up for the religious and plagiarized fictions that were canonized by Constantine and his bishops. It is this "Christ of Judea," and not the Roman Catholic Christian Christ, whom Judge Dailey and his fellow churchmen recognize as at once "Son of God" and "Son of Man." Therefore, it is a new "Son of God" who is the basic expression of the "New Spiritual Dispensation," whose recorded sayings and doings constitute the New Testament of the "Christ of Judea." But this "Christ of Judea"—this "Son of God"—is the "elder brother," or is so claimed to be, of Judge Dailey, Deacon Cole, Mrs. Gridley, Mrs. Otis, and their fellow church trustees. Is it not naturally to be inferred, that they equally claim to be the *sons and daughters of God*, who should be also recognized, with their elder brother, "Christ of Judea," as examples of "divine or Spiritual manhood" and womanhood?

We think, after this manifestation of this "I am holier than thou" movement, of Judge Dailey, Deacon Cole, S. B. Nichols and their fellow "sons," and daughters "of God," that they will no longer pretend to have any interest in the success of Modern Spiritualism. We feel that they could have done that great movement no better service than thus to array themselves against it by an organized sectarian opposition. We trust that all who regard Modern Spiritualism as in any respect dangerous to those who accept its truths and seek to give them to the world, and yet who have claimed to be Spiritualists, will take themselves into this Church, prepared for them, and there remain until they get heartily sick of their longing for the fleshpots of the Christian Egypt, out of which they were once led by the pillar of fire by night and cloud by day, which the spirit world bore on before them, to the land flowing with the milk and honey of spiritual wisdom.

We wish this new church movement no harm—indeed, we wish it well; for it will serve to show who are and who are not fit to bear the banner of true, free and enlightened Spiritualism onward in its all conquering career. But, we would not be candid if we did not express our serious forebodings that the "Church of the New Spiritual Dispensation," will tumble about its projectors ears, before they get it fairly under roof. They will find that it takes something more than a name, and a house, and a board of trustees, to make a church. Some persons must be vested with power to fix, interpret, and enforce, the laws which are to govern the church. These persons cannot, or will not, work for nothing and find themselves. They will have to be paid—they will be disposed to prescribe the remuneration they are entitled to—and then the end. A church that stands only

on the whim or convenience of a board of trustees, is one of the shakeliest church edifices that was ever erected. A "Church" without a clergy is no church at all. Deacons, class-leaders, etc., serve a purpose as file-closers, but to constitute an ecclesiastical line of battle by themselves, is impracticable. Better at once set about selecting your clerical masters or mistresses, or that *new* Brooklyn church will cease to be, even, an imaginary body. Plymouth Church, has its Beecher, the Tabernacle its Talmadge, but who will serve, as the embodiment of the "Church of the New Spiritual Dispensation?" Why not send for Dr. Peebles? Or Hudson Tuttle? They would, it is true, cut a sorry figure along side of Beecher and Talmadge, but then you might go further and fare worse. Why not try them? We want the new-fangled thing to get under way, and that as soon as possible. We will watch and wait, even if we don't pray, to see how this church curiosity will come out. As it looks to us now, it beats Barnum's "What is it?" all hollow, as a church nondescript.

THE RUINDYITE ORDER OF THE DAY

Under the heading of "Camp Notes from the Editor," Col. Bundy in the *R.-P. Journal* of last week gives his views of matters and things relating to campmeetings, as follows:

"The New England Spiritualist Camp Meeting Association, like many similar undertakings has far outgrown the proportions and the importance anticipated by its projectors. It has reached out in influence until its interests are felt in nearly every state, and visitors flock from every quarter and from points thousands of miles apart. With this increased growth, there comes to the Association grave and tremendous responsibilities, requiring the determination of the Pilgrims, united with the widest experience, highest culture and best executive and administrative ability; without all these, evil and disaster will result; with them, the camp may become a Spiritual beacon light from the Berkshire hills" [that is a mistake Colonel. Lake Pleasant is not among the Berkshire hills but the Franklin County hills of Massachusetts.—Ed.] be made to brighten the hearts, and to sweeten and enoble the lives of thousands far and near. Hence, in common with others we have been anxiously looking each year at the progress of the Management. Much has been accomplished but still more remains to be done. As a Spiritualist Exchange and Fair the camp is a success. Here may be seen all forms, shapes, shades and phases of spirit phenomena, good bad and indifferent, with a large sprinkling of bold, barefaced, outrageous swindling under the guise of spirit phenomena and spirit teachings. In the effort to attain financial success and popularity with the masses, the Management has seemingly felt it necessary to tolerate many things not in harmony with the tastes and judgment of the majority of the directors and members of the Association."

“The time is now come when a change of policy in several important particulars must be made, if the prestige and influence of the camp is to be increased or even maintained. What this change is, what new regulations are essential, need not be discussed at length at this writing; they are known to the Directors, and it is their duty as well as their interest, and, we believe, their desire to act promptly and wisely. At some future time, if need be, we shall take occasion to point out more clearly, the objectionable features and suggest remedies. The features to be specially commended at Lake Pleasant are the admirable order, good police arrangements, the opportunities for social intercourse and exchange of views and experiences, opportunity to hear some good lectures upon Spiritualism, the ‘push’ and spirit pervading the entire camp, and the facilities afforded to the discriminating investigator to learn something of spirit phenomena, and in many cases to receive the indubitable proof of a life hereafter, which they have been seeking.”

Such are the views of Pope Bundy as to the position and outlook for the Lake Pleasant Camp-meeting enterprise. For complacent assurance, downright impudence, and insulting arrogance, it would be difficult to find a parallel to this specimen of Bundyistic conceit and assumption. Who is John C. Bundy, that he should thus crack his lash over the kneeling forms and quivering backs, of his obsequious tools, the Board of Directors of the New England Spiritualists Camp Meeting Association? Is this treatment their Bundyite reward for obeying his behests by violating the laws of Massachusetts, in joining him, Bundy, in publicly libelling us, and seeking to injure ourselves and paper? It would look so indeed. We are sorry to say they have richly earned that reward.

But after acknowledging the complete success that has attended the past management of the Lake Pleasant Camp-meeting enterprise, Bundy is still not happy about affairs in that quarter. There is in his view something radically wrong about it. What it is he does not deign to tell his readers, but contents himself with informing them that the change he demands of the Directors, "is known" to them, and "it is their duty as well as their interest," * * "to act promptly and wisely;" in complying with his demand. If they do not do this Pope Bundy threatens them that, "At some future time, *if need be*, he will take occasion to point out more clearly the objectionable features," of their mismanagement, "and suggest remedies." Could the insolence of a journalistic fool be carried further? What a contempt this conceited ass must feel for the men who so obsequiously courted his smiles and approving nod, while he was lording it over them during his weeks short stay among them! Why should he not feel contempt for them? What tyrant ever felt any respect for the cringing fawners at his feet? He plainly tells President Beals and his official associates, that "to attain financial success and popularity with the masses, they have tolerated many things not in harmony with their tastes and judgment of a majority of them."

Could he more directly have charged them with conniving at or sharing in dishonest and improper practices, in order to make money out of the latter? Could he have more directly asserted that the past success of the Lake Pleasant Camp meeting was due to such insufferable misconduct on the part of the directors? With what cutting satire the Pope of Bundyism says: "As a Spiritualist Exchange and Fair the camp is a success!" With what a lordly swing of the Bundyite lash he says: "Here may be seen all forms, shapes, shades and phases of spirit phenomena, good, bad and indifferent, with a large sprinkling of bald, barefaced, outrageous swindling, under the guise of spirit phenomena and spirit teachings." It is this infamous participation of the directors in "bald, barefaced, outrageous swindling," that Bundy attributes to their mercenary and unprincipled greed. Bundy does not, it is true, possess the sense of decency and fair play to state with whom the directors shared the fraud-obtained and swindled plunder, and, therefore, by wholesale impeaches the honesty of every medium of the hundreds who were on the ground exercising their mediumistic gifts. What have the ignorant and already prejudiced public a right to infer, from such a pretended Spiritualistic representation of the dishonesty and corruption that has heretofore prevailed at the annual meetings of the New England Spiritualist Camp Meeting Association? Most certainly they have a right to conclude that the Board of Directors, for the sake of the money they could thereby obtain, have been encouraging the fraud and swindling operations of pretended spiritual mediums all these past years. Pope Bundy tells them, under the pains, penalties and calamities dire, of his disapprobation and reprobation: "The time has come when a change in policy in several important particulars (which important particulars they have due notice of from him) must be made, if the prestige and influence of the camp is to be increased or even maintained." The Board of Directors have had a little experience of what folly the "bulls" of Pope Bundy may lead them to commit, and we hardly think they will be so stupid as to heed his behests much further. If they do, they will deserve the humiliation and disaster that will be the inevitable result.

It would seem that Pope Bundy was no better satisfied with the lectures and lecturers, than with the mediums, who performed their part in the work of the campmeeting. He says one of the few subjects for commendation was, that "opportunity to hear some good lectures on Spiritualism" was given. There were at least thirty lectures delivered during the meeting and only some of them were good and related to Spiritualism. How many were good and who delivered them, even Pope Bundy had neither the fairness nor courage to say. We infer the Board of Directors have had his instruction who to employ as lecturers next year, and what mediums shall appear upon the grounds to exercise their rights as mediums.

We shall watch the proceedings of the Board of Directors, hereafter, to see how far they have been subdued by the threats of this Western upstart. If Bundy should again appear at Lake Pleasant Camp-meeting, and the Board of Directors cringe before and fawn upon him as the present board did recently, we venture to say there will be a board of Directors chosen for the next year, who will have some idea of what self-respect means.

We wait to see whether the *Banner of Light*, which President Beals hawked from the rostrum, has life enough left to resent Bundy's studied insult to New England Spiritualists. Poor Cephas, who is made the packhorse of the "old" *Banner*, sunk out of sight in the effulgent rays of the Western "I am," when the latter took the Board of Directors under his august pontifical petticoats. The editor of the *Banner*, to whom the Bundy-dictated preamble and resolutions of the Board of Directors libelling us, was sent for publication, crouched down in the darkest corner of his sanctum, to escape the alternative of complying, with their request, or condemning the outrage. Who but a drivelling dotard and coward would act in that evasive and dodging manner? If he thought that publication just, true and proper, it was his duty to have complied with the request to publish it. If he thought otherwise it was his duty to have said so; but we have long abandoned the idea that anything in the line of duty done is to be expected of the *Banner*, where the loss of a subscriber was involved. Keep it up, all of you, the end is nearer than any of you dream of, and you are hastening it to your sorrow.

A FOLLY THAT SHOULD CEASE.

It has been the practice of a class of people calling themselves Spiritualists, to seek to make Spiritualism answerable for the misconduct of spirits, and the mediums who are controlled by spirits to violate, or who, of their own volition, violate the laws of morality. If this were reasonable and right, it were well, but as it is neither reasonable nor right, the sooner it is abandoned the better for all concerned.

If there are any two points settled, beyond question, by the facts of Modern Spiritualism, these points are: first, that there are spirits who, through bigotry, prejudice, or love of power, are bitterly opposed to Spiritualism, and to all that can serve to advance it; and, second, that mediumship is not in any degree dependent upon the moral, mental or educational status of the persons

in whom it exists as a natural endowment or attribute.

In the last few years, it has become a generally known fact that spirits, whose earthly affiliations were with the Roman Catholic Christian Church, and who enjoyed and wielded the power of the Catholic priesthood, are compactly bound together in spirit life to perpetuate their priestly power, and prevent that spiritual freedom which is essential to spiritual progress. This being the case, and these priestly spirits fully understanding the psychological power they possess, they control their spirit followers to beset every medium, who promises to become useful in breaking their power over the human mind. Hence, they keep watch and ward to guard and protect what they regard as their "Mother Church," and wherever they find mediums being used for the propagation of spiritual truth, they besiege them by legions of these ignorant and bigoted spirits, who leave nothing undone that is in their power to disgrace and discredit the mediums, through whom the spirit friends of truth, seek to manifest that truth to mortals. That they should frequently succeed in their blind and mischievous work, at times, and to a large extent, is most natural, and it would be astonishing, and the teachings of Spiritualism untrue, if this was not the case. But what sense, or rationality, is there in people calling themselves Spiritualists, joining in and helping these hostile spirits to effect their purpose, by holding the mediums and Spiritualism answerable for the work of their spirit enemies against them? We can see none; and hence unless those who pursue that irrational and injurious course can offer some excuse or justification for their conduct, we have a right to conclude that they, too, are the enemies and not the friends of Modern Spiritualism.

We know that these willing, or unconscious, helpers of the spirit enemies of Spiritualism, as the case may be, assert and insist that mediums have it in their power to control the spirit work that is done through them; and if that work is mischievous or injurious to any person, that they, the mediums, are morally and personally responsible therefor. These stupid people cannot see that if that was the fact that the teachings through mediums would be their own, and not those of spirits outside of and independent of them. They do not seem to understand that a medium is a human being whose physical organism can be used to speak and act by other intelligences than the one to whom that physical organism rightfully belongs, and the use of which is temporarily surrendered by its natural possessor. To hold an organism, thus controlled, by a spirit in temporary possession of it answerable, is about as rational as to hold a stick responsible for the mischief it does when thrown by a hostile power. Nor is it any more correct to say, that a medium has it in his or her power to dictate when and by what spirit control their physical organisms shall be controlled. They have no such option, any more than they have the option of controlling the acts and utterances of the spirits who, for the time, may have control of their physical organisms.

Fortunate, indeed, is the medium who is so guarded and protected by high and good spirit powers, as to prevent the approach and control of them by hostile or ignorant spirits. We have never known a medium who has not, at times, been beset and tormented by these hostile or unprogressed elements in spirit life. Some of the best and most useful mediums, that have ever been developed and used by the spirit friends of Spiritualism, have had the most bitter experiences in this matter of spirit hostility, or spirit stupidity, as the reader may prefer to regard it.

Persons calling themselves Spiritualists, who have not learned these elementary facts in spiritual investigation, had better "tarry in Jericho, until their beards be grown," for they certainly can be of no earthly use in upholding and advancing Spiritualism. Indeed, on the other hand, they are the most useful allies of the enemies of Spiritualism, mortal as well as spirit, that the latter could possibly have or desire.

Of this class of allies are those who follow in the wake of Bundy and his organ, the *R.-P. Journal*. Every opportunity is sought by them to discredit and degrade Spiritual mediums, and throw doubt and distrust upon all that occurs, or is communicated through them. The wonder is, that these people should be guilty of the inconsistency of pretending to believe in that which they labor so hard to show is unworthy of any belief. If all is fraud which these people claim is fraud, then is the world justified in believing Spiritualism to be the embodiment of diabolism, falsehood, dishonesty, hypocrisy and deception, which it must be to tolerate so much that is alleged to be iniquitous and pernicious. There is some consistency in those who openly denounce Spiritualism as being all that is vile and hateful; but there is none whatever in those who, under the lead of Bundy, profess to favor it, while they do all they can to make it appear loathsome and intolerable.

Why should not the sincere and true friends of Spiritualism set their faces against this double-faced conduct, and drive from among them all who are engaged in it? This must be done before any forward movement of Spiritualism is possible.

Among those who have joined in this reprehensible and self-stultifying course, are many persons who are themselves mediums, but who have not discernment enough to see that they are helping their enemies to disgrace and discredit them-

selves by joining in the hue and cry against their fellow mediums. Any ruffianly fool or knave can at any time break up a seance, and charge a medium with fraud, and the better and more useful a medium is to the cause, the more liable is he or she to be assailed and set upon. This has been so much the case, that to be assailed by the slanderers of the enemies of Spiritualism, is the best evidence a medium can give of their merits as mediums. Those mediums who are of little or no account in the work of Spiritualism are rarely if ever attacked or slandered, while those who are in the forefront of the contest are the most misrepresented and persecuted.

We ask the friends of Spiritualism to note this fact, and to manifest their appreciation of it by sustaining the mediums whom the enemy, open or concealed, hate the most, and persecute the most persistently. If mediums are not attacked by these foes of truth, it is either because they are not thought worthy of attack, or because they have joined the enemy to help to discredit true and faithful mediums. The recent manifestoes of the mediumistic endorsers of Bundyism in San Francisco and Chicago show to what an extent some mediums have been captured by the enemy of themselves and the cause of Spiritualism. Poor cravens, we pity them. Thank the powers above that they are so few.

A LAUGHABLE HALLUCINATION.

Some days since a human (in shape) walked into our sanctum, having the appearance of being both half-witted, and in a badly obfuscated state of mind. As he entered, he caught a glimpse of himself in the new mirror presented to us by a generous friend, which hung opposite the door. Without saying a word or telling us who he was, he became so disgusted with himself that he took himself out so quickly that we came to the conclusion that we had seen "the double" of some poor crack-brained fool, which in its wanderings had found itself among our spirit visitors.

Our conclusion seems to have been well founded, judging from the following account of the result of that mysterious visit. It shows after all that Lamaster of "The Iconoclast," is not the soulless beast that he imagines himself to be; although his soul is the hideous thing it appeared to itself to be, when looking into that tell-tale mirror of ours. But we will allow Lamaster to tell what his "double" saw while looking at himself in that unexpected glass. He says:

"Philadelphia, the beautiful Quaker City, can boast of a spiritual publication called *MIND AND MATTER*. It is a paper devoted to fraud and hypocrisy. Its columns are but mediums through which vile slanders and the blackest lies find vent against the purest and best citizens. Its editor, J. M. Roberts, is a notorious liar and perjurer. He is a man of the lowest and most contemptible impulses. To grovel in dirt and to travel in the deepest sinks of vice, filth is now and over has been his habit. Honestly and fair dealing with him are virtues he has never yet learned, and never will learn. He has been driven out of every respectable society of men and women, he has ever by his cheek and hypocrisy, imposed himself upon. His associates to-day like himself, are vile persons, and those only whose ambition it is to do wrong. In the company of respectable ladies and gentlemen, he is out of his proper sphere. He can do no better than to shun their presence, and seek the atmosphere of those of his ilk in wickedness, crime and human perfdy.

"As a reckless, liar and villain, J. M. Roberts, has not his equal in this country, nor any other. * * * Every week the columns of his vile sheet, *MIND AND MATTER*, has been teeming with slanders, falsehoods and calumnies against this paper, (*The Iconoclast*).

This is the wretched object that Lamaster's "double" saw in our looking-glass. It seems that the poor perturbed and wandering soul was searching for himself, and seeing its own reflection mistook it for us. Nothing was more natural, and we allow him to state the impression that was made upon him, when he saw that reflection of his inner-self in the mirror of our sanctum. We cannot say that we are dissatisfied with the result of that visit; for it is a part of our mission to allow spirits who are deep in the slough of darkness and crime to come to our sanctum and take a look at themselves in that enlightening mirror so that they can appreciate their fallen condition, and be thus enabled to take a first step toward their spiritual salvation. If Lamaster can only gain enough sense to realize that it was himself and paper that he saw in that mirror, and not *MIND AND MATTER* and ourselves, he may yet be able to rid that soul of some of the blackness that renders it so hideous to him that he feels it necessary to repudiate it, so as to tolerate himself at all. Poor Lamaster! He evidently has a soul, but what a sorry soul it is. If we believed in the loving Christian dogma of total human depravity, we should despair of the regeneration of the soul of Lamaster. We hope Lamaster may despatch his "double" to see us again. It will do them both good; and although not a Christian we are ever ready to do good to those who revile and evilly use us, and speak all manner of evil things of us. We cannot, however, say so much for our "devil," and it may be safer for our very dear friend to be on the look out for the imp, when next he calls to take a look at himself in our magical glass.

We have just received a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or five for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents.

A SPIRIT BIRTH-DAY RECEPTION—HOO LAH GREETED AND ENTERTAINS HER FRIENDS.

It was our privilege to be present at an unusual gathering of friends at the hospitable home of Col. S. P. and Mrs. Kase, 1801 N. 15th street, on Friday evening, September 15th. The occasion was the second anniversary of the commencement of the mission of a spirit, to, and her work upon the earth plane. This lovely, kind and intelligent spirit was she who, as "Hoolah," is the eloquent, refined and entertaining spirit guide and friend of Mrs. Adeline M. Glading, of 1710 Francis street, this city. This gentle spirit is that of a Sioux Indian girl, who had the advantages of civilization and education by having been adopted and reared, many years ago, by a white family, with whom she passed to spirit life when yet quite a young woman. She had a Christian training and was a member of a church. Two years before the evening of her reception, she had, after considerable searching found a medium through whom she could begin her work as a teacher of mortals, concerning the spirit life. Then, for the first time, she not only succeeded, but to her entire satisfaction, in obtaining the spiritual control of Mrs. Glading. Since then she has made the most wonderful progress in her mission, and has now such perfect control of her medium's organism, that those who listen to her musical voice lose sight of the medium and see only this gentle Indian maiden, as she pours forth her soul in words of poetic beauty and eloquence.

Endowed with that devoted love of nature, so characteristic of her race, and at the same time having perfect command of the English tongue, Hoolah's rhetoric is at once naturally poetic and pleasingly eloquent. From the readiness and clearness with which she answered the questions asked by the friends present, it was very evident that she has had a spirit education that has rendered her proficient in some of the deepest and most puzzling problems of human life.

Beautiful floral birth-day offerings were tendered this gentle and lovely spirit teacher, in response to which, she poured forth her appreciation of these mortal tokens of regard and sympathy, in a flood of pathetic eloquence.

The fine singing of Mr. Bacon, Mrs. Rogers, and others, added greatly to the enjoyment of the occasion. Brief addresses by Mr. Clayton, Mr. Wheeler, Mr. Beach, and ourself, expressing the gratification experienced at being present, met the general approbation of the company.

A beautiful floral offering by Mrs. Kase called forth the affectionate and grateful acknowledgment of the spirit Hoolah for the kindness extended to her by "Great Oak," as she called Col. Kase, and "Little Great Heart," as she called Mrs. Kase, in affording that grand opportunity of meeting and greeting so many of her mortal friends. To this expression of thanks Col. Kase responded in his usual whole-souled and forcible manner.

At an advanced hour the company separated, all expressing the pleasure, enjoyment, and instruction they had shared throughout the exercises of the occasion.

We predict for Hoolah and her medium a career of the highest Spiritualistic usefulness.

A Noble Woman and Her Work.

Editor of *Mind and Matter*:

Please allow me, through your excellent paper, to say to the many friends of Mrs. L. L. Browne, and to the subscribers to her dear little paper, the *Rising Sun*, that after publishing it one year, her health and finances failed, and she was obliged to suspend its publication. She then removed, by the aid of her friends, to this city from Portland, Oregon, to obtain the best medical skill, or to find relief from healing mediums. But that terrible malady, cancer, gained its hold upon her, and has prostrated her for the past year. She has longed to get well, that she might continue to do good by publishing some of her "Prophetic visions," "Spiritual Communications," "Starlight's" and inspirational poems, etc.

Having been constantly with her and witnessed her last work in compiling the articles and preparing the manuscript for her book—having seen her trembling hand and the deep spiritual expression of her dark lustrous eyes, while thus engaged—and having witnessed her anxiety to see her book published; I resolved that if I had it in my power, it should be published.

It is now in the printer's hands, and they are rushing it through the press. Paper-bound copies of it will be ready for issue the present month. It will contain two hundred pages. Copies may be obtained by ordering of Albert Morton, "Liberal Bookstore," 210 Stockton street, San Francisco, Cal., or of Mrs. F. A. Logan, 825 Market street, Oakland, Cal. Paper-bound copies, postage-paid, fifty cents; copies bound in cloth, with gilt lettering on covers, one dollar. All orders received at once, or as soon as may be practicable, shall be used to make Mrs. Browne's remaining days as comfortable as possible.

Yours for humanity,

Mrs. F. A. LOGAN.

[We are glad to send-post-office order to Mrs. Logan for one copy each of the paper and cloth-bound volumes of Mrs. Browne's book. To Mrs. Browne's and our friends everywhere where, we say, send forward your orders.—Ed.]

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

EDITORIAL BRIEFS.

MAUD LORD will spend the winter in Boston, Mass., where she has many friends.

P. L. O. A. KEELER, is at present in the city of Boston. Address him at Boston Post-office.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

We are pained to learn that Mrs. Maggie Folsom one of Boston's finest medial instruments, is at the present time very ill.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

Mrs. PATTERSON the well known and reliable Slate writing medium from Pittsburg, Pa., is stopping for a short time at 421 Hartman street, Camden N. J.

We want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time is the fault of the post-office department, and complaints should be made to them for non delivery.

CORRECTION.—In J. H. Mendenhall's article on Magnetism, No. 5, in first column twenty-eighth line from top, for "cases" read "causes." In second column sixty-ninth line from top, for "inaction" read "action," and in the twenty-eighth line from bottom for "responsible" read "irresponsible." In third column twenty-first line from top for "services" read "sources."

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

Mrs. S. WILLIS FLETCHER has returned from Boston to New York, and is now making active preparations for the Winter's work, besides lecturing for the Second Society; she will also accept a limited number of week evenings engagements. Mrs. Fletcher has just completed a most interesting literary work entitled "Twelve Months in an English Prison," which will be shortly published. Her address is 50 West 12th Street, New York City.

THE First Society of Spiritualists, Chicago, Ill., held their annual election, Sunday, September 3d. The following officers were elected for the ensuing year: Dr. L. Bushnell, President; Prof. M. B. Gleason, Vice-President; Collins Eaton, Secretary; Miss S. J. Bushnell, Treasurer; Trustees, F. F. Munson, J. P. Butterfield and Collins Eaton. The meetings are held in Martin's Spirit Rooms, Corner of Wood and Walnut Streets, at 10.45 A. M. and 7.45 P. M. Mrs. Cora L. N. Richmond is the regular speaker. The childrens hour 9.45 A. M. All are cordially invited.

We are informed that J. W. VanNamee, M. D., is rapidly recovering from his long and serious illness and has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address him at that place. The Doctor wishes to publicly tender his thanks to all who in any way aided him in his illness, either by expressions of sympathy, or by more substantial tokens of regard. Address J. W. VanNamee, M. D., Guilford, Conn.

J. WILLIAM FLETCHER will be found every Monday and Tuesday at his residence 50 West 12th St., N. Y. City, where he will give private sittings. The remaining days of the week he will be at his Boston office, 2 Hamilton Place. Mr. Fletcher lectures and gives tests, September, Portsmouth, N. H.; October and November, Springfield, Mass.; December, New York City; January, Philadelphia; February, Brooklyn, (Everett Hall); June, Stafford, Ct. Can be engaged for week evenings.

EDWIN KEENE, the well known Philadelphia clairvoyant and test medium, and Nelson Davignon, independent slate-writing medium, have left Philadelphia for an extended tour in the West and South, and will probably reach the Pacific coast before their return. They are now in Chicago, giving public circles with great success, with audiences numbering from three to four hundred people. They are also giving private sittings. Any persons or societies desiring to make arrangements with them for their services en route can address them at present at 364 W. Madison street, Chicago, Ill. Mr. Keene is authorized to take subscriptions, during his tour, for MIND AND MATTER, and receipt for the same.

Dr. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 252 Franklin St. Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his or-

ganism. The Doctor is about to start private developing circles, arrangements for which can be made by addressing him at 252 Franklin St., Philadelphia, Pa.

A BOSTON correspondent and new subscriber writes: Enclosed please find two dollars for MIND AND MATTER one year, commencing with No. 41, and please send me two of that number, as I want two copies of the scandalous and libellous resolutions passed by the old Board of Directors of the Lake Pleasant Camp-meeting Association. I am a member of the Association and very much regret that the President should have taken sides in your controversy with Mr. Bundy. * * * We feel sure that at the next annual meeting of the Association, they will condemn this whole matter of libelling campers who come among us, as it seems to me, that the true policy of treating all who come among us, should be to use them well and not take sides in any personal troubles, in the name of the Association. It was a great mistake and is almost universally regretted by Boston Spiritualists. I have not the pleasure of your personal acquaintance, but hope to have it sometime in the near future.

PHYSICAL MEDIUMSHIP, MATERIALIZATIONS, ETC.—Physical control is the hardest to accomplish, as in transition the spirit returned to the material realm all that united itself to earthly forces. The temperament of the person best qualified for this labor, is one in whom the physical qualities are predominant—not necessarily one inclined to vice, but one who lives upon the physical plane. The results sought are obtained by vigorous impulses of the spirit over the muscular forces of the system. This form of control is very exhaustive, as the amount of force transmitted is great, and the reaction upon the medium so intense as to require periods of physical repose. Physical manifestations originate in the adaptation of the chemical constituents of the physical system of the medium to blend with the spirit organism. Whenever by death a spirit, in full exercise of physical vigor, is separated from the body, the spirit so wrenched from the physical plane is attracted by its nature back to its former condition, and if it is otherwise adapted to the temperament of the medium, a physical equilibrium of forces is temporarily established, which gives the spirit much of its former power. This opens the door for physical manifestations, which are so highly valued by many as proofs of spirit life. By artificial combinations of these powers, supplemented by a knowledge of spiritual chemistry, you have materializations in all their phases. The manifestations of this order are moving of inanimate bodies, the production of sound by concussion, independent writing, spirit photography, and materializations of hands, faces and full forms. The atmosphere, containing many of the elements necessary to the formation of tissue, furnishes an inexhaustible reservoir of material for the spirit to use, and the medium furnishes largely the power wanting to the spirit to bring itself to a condition of quiescence, so that the atoms can polarize, or become chemically stationary on the spirit form. As soon as this is effected, the materialization is accomplished. The word is not correct, as the spirit form itself is material as much before the clothing with visible matter as after. A better term would be the visible manifestation of the spirit, or reconstruction of the physical form. The elements used are the same, and there is no difference in their arrangement when the form is perfect, although this seldom occurs, as often the individual spirit is unable to attract the elements needed.—From Faraday's pamphlet, Law of Control. For sale at our office; price 10 cents.

A General Offer.

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for MIND AND MATTER, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for obsession, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor.) We also give free use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

Address, or apply to,
Prof. J. B. CAMPBELL, M. D., V. D.,
Pres't. American Health College,
Fairmount, Cincinnati, O.

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress.

Dr. J. W. WOODWORTH, Healing Medium.

To The Spiritualists and Liberalists of New York and Vicinity.

NEW YORK CITY, Sept. 16th, 1882.

I have the pleasure of making the announcement that arrangements have been made for organizing an Independent Association of Spiritualists and Liberalists; and we have been so fortunate as to secure the services of the well-known mediums, Mr. and Mrs. J. W. Fletcher. Mr. Fletcher, who is justly celebrated as the finest trance medium in America, will illustrate the philosophy of his lectures by giving public clairvoyant tests, proving the reality and truth of Spiritualism. Mrs. Fletcher, whose recent cruel and unmerited persecution has proved to all who are acquainted with the facts, that she has unflinchingly accepted the fate of the martyrs of old, and has yielded herself as a sacrifice in the cause of Truth and Progress, and whose name and sufferings will not be forgotten in the years to come—is a lady whose rare oratorical ability is known to a large circle in the United States. She cannot fail to impress her audience with the pure and lofty tone of her inspiration.

It is proposed to continue these meetings for a certain period, after which efforts will be made to secure the use of a Church, that the conditions of the exercise of mediumship may be more favorable than the magnetic influences found in a hall where billiard matches, fairs and like amusements take place during the week.

It is also intended to make arrangements for holding a weekly public Seance, in which Mr. Fletcher will exercise his powers of clairvoyant description, and which will be preceded by a social, literary and musical entertainment.

Mr. James G. Clarke, the admired ballad singer and poet, expects to be in New York during October, and has volunteered his services at the Sunday meetings.

The opening of a Lyceum is also greatly desired, that children may be trained in the beautiful and enlightening principles of Spiritual Philosophy and a higher religion. Parents are earnestly requested to support some action in this direction, as through a Lyceum young minds are reached and educated to the perception of great truths, which have with difficulty been attained by them; and a school for this purpose is indeed a most valuable centre of work, the fruit of which will be reaped in the future. What the child learns largely influences the sympathies of maturity.

The above announcement of important and earnest work in behalf of Spiritualism, will, it is trusted, meet with the cordial support of its friends and accomplish the best results, both for the Society and the public at large. We hope to see a good audience on Sunday morning, October 1st, at 11 o'clock sharp, to hear Mrs. Fletcher's first lecture before the new Society, formed especially to carry out the above idea. We desire to raise sufficient funds by subscriptions or donations, to eventually make all our meetings free, and hereby solicit the same from the friends who have in the past sustained us with their money and presence, and from others who are interested in the proposed work. Mrs. Fletcher will speak at 11 A. M. and 7.45 P. M. on the five Sundays of October, commencing with Sunday, October 1st. All meetings will be held for the present at Frohisher Hall, 23 East 14th street, the admission fee to the lectures will be 15c. and to the seances 25c.

By order of the Committee,

ALFRED WELDON, Chairman.

Edwin Keene and Nelson Davignon in Chicago.

Editor of Mind and Matter:

I was much pleased, on last Sunday evening at Union Park Hall. At that time and place, Messrs. Edwin Keene and Nelson Davignon, gave a test circle, at which they entertained fully three hundred people. I must say if we had more of such mediums in this city, our cause would soon win. The rostrum was beautifully decorated with flowers. A song was sung, after which, Mr. Keene, entranced stepped down off the rostrum, and after dwelling briefly on the subjects of mediumship and Spiritualism, and their utility generally, without any apparent pause in these introductory remarks, Mr. Keene began to give his wonderful tests. It would take too much time to give you all that transpired during the evening. Mr. Keene gave twenty of the most startling tests that I ever heard given through a medium. Every one in the Hall was as still as death while this was being done. I was myself awe stricken. These tests were of such a nature that there was no room to doubt them.

After Mr. Keene got through, Mr. Davignon came with his smiling countenance among the audience, to give his independent slate writing tests. Persons in the audience brought their own slates. The medium as he walked down among them, giving every one having a slate a chance to obtain this wonderful writing. You could have heard a pin drop throughout the entire circle. The writing of the spirits could be heard plainly. Thus matters proceeded until many tests were given. The tests by both mediums were fully recognized by those to whom they were specially given. These mediums are having all the business they can do, and we hope to keep them with us for a long time to come.

Bro. Roberts, I was also pleased to see that these mediums take such an interest in your paper. Mr. Keene presented every person with a copy of it, and has given his views of yourself and your work. You have true and firm friends in these mediums. God bless them and yourself.

Hoping you will always defend true mediumship, yours for truth,

JOHN S. THOMPSON.

113 N. Clark St., Chicago, Ill.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.

Total Cash..... \$183 40

PLEDGED.

Total Pledged..... \$248 50

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

We have received, with pleasure, the information, that Donald McLennan, of 229 Kearney Street, San Francisco, California, has resumed his materialization seances with marked success, even more so than formerly.

Spiritualism in Wisconsin.

BELOIT, Wis., Sept. 10, M. S. 35.

BRO. ROBERTS:—It is cheering to many who are so far away, to read of the splendid success of the eastern camp-meetings of Spiritualists, and we sometimes deeply regret that our numbers in this part of the vineyard are not greater; that we might also have these gatherings and reap the benefit of the same.

There are a number of places surrounding Beloit, as well as here, where, at one time, regular meetings with good attendance were held, and the cause of Spiritualism seemed prosperous. Here and at Manchester there were interesting and flourishing Lyceums. Now we have no meetings, and the outside world have come to the conclusion that Spiritualism has died out. This is far from the case, however, even here. While it is true that the outward showing has grown beautifully less, there is, nevertheless, a strong under current which is hidden from the superficial observer, and which is quietly and surely doing its work. The cast iron creeds of priests are slowly but surely losing their hold on the minds of the people, and ideas of the origin and destiny of humanity which would disgrace a savage, are giving place to something more humane and intelligent.

It is also true, that while we cannot boast of so many who once professed deep interest in Spiritualism, those who do claim to have any interest in the subject are of the right stamp, and are willing to work for it and stand up for it, under all circumstances, and in the end perhaps will be as well as mere external show and greater numbers.

I have lately made a little trip in the surrounding country, and as you express a wish to hear of anything of interest, especially in mediumship, will try and give you a few items which will be of interest. At Albany, Green County, Wis., there are a few intelligent, persistent and wide-awake Spiritualists. Dr. Ira Hills and his estimable wife are among the number, and their home is the headquarters for spirits, mediums, and investigators. They keep open doors at all times and invite in their spirit friends and all others who desire to see a better state of things inaugurated here on earth. The Doctor is also a magnetic healer, healing by the laying on of hands, and gathering elements from the atmosphere. He is not fully developed, but is patiently working to obtain the desired results. Mrs. Jane Bagley is also a fine instrument for the use of spirit force. Her phases are trance, test, and clairvoyance. Also Riley Haselton, who is a patient and intelligent investigator, and is developing as a clairvoyant, and has given some excellent tests of spirit-presence. I must not forget Harry Varnant, who keeps the leading hotel. He is an enthusiast in Spiritualism and has a fine collection of spirit paintings and engravings, executed by Prof. Anderson, Mrs. Lutie M. Blair and others, which he has framed, and they are hanging upon the walls of the office of the hotel, where they can be seen and their beauties appreciated by others as well as himself. At Clinton Junction, Mrs. Caroline Hammond and Freeman Babcock, hold the fort. Mrs. Hammond has, for a number of years, been developing her mediumship and has had many phases. One thing the spirit friends have done for her, which, if they never succeed in anything else, has amply repaid her for the time expended, is that they took her, when completely broken down in health, and they have made her a strong healthy woman. She has also done much good as a healer, and has been successfully used as a test medium. The influences with her are now changing, and it remains to be seen what the end will be.

Mrs. H. is nobly sustained by her husband, Holmes Hammond, who is one of the pioneers in the Spiritual movement, and is at all times and under all circumstances, at home or abroad, a Spiritualist, and is conceded by all to be one of the best of men and an upright citizen, though his orthodox friends seem to think it necessary to qualify it by saying he is a little off on religious ideas.

Freeman Babcock locates disease by his clairvoyant power, and is a healer of more than ordinary power, and is in every sense of the word a man. Those who are sick would do well to send him lock of hair, with twenty-five cents, for diagnosis of their disease and test the matter for themselves. At Darien I found those tried and staunch Spiritualists, Mr. and Mrs. Houghton. Mrs. H. is an excellent instrument for spirit control and has done much good in the exercise of her gifts. They are hard working people, and have labored under the disadvantages of being poor in this world's goods; but they have gained a bountiful harvest for the spirit side of life, and their locks, whitened by the frosts of age, tell the story that their earth work is drawing to a close, and that they will soon reap the reward of faithful labor done here.

On the shores of the beautiful Lake Geneva, at camp Elgin, is a man of whom more should be known. E. E. Payne, who has charge of the camp, is a good healer, and has done much good in this direction. His Indian controls, Silver Star and Big Hatchet, are infallible, and understand their business of locating and treating disease.

The question arises, how much longer will the human family consent to swallow deadly drugs which the average physician gives as an experiment, not knowing whether it will reach the case or not, rather than try the forces of nature, or put themselves in the hands of magnetic healers, who, if they do not cure them, will not kill them, and this too at less than half the cost. It is barely possible that the M. D.'s and D. D.'s have got to go together, and it is my opinion the sooner they are gone the better for humanity.

Wishing yourself and your excellent paper success in all good undertakings, and hoping the occasion for so many hard words will soon be past, I remain yours fraternally.

WILL C. HODGE.

Dr. J. Matthew Shea's Liberal Offer.

BRO. ROBERTS:—If you will say to the public that any one who will subscribe through me for MIND AND MATTER for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,
87 West Madison St., Chicago, Ill.

FORETHOUGHT AND THE JUDGEMENT.

BY A. G. HOLLISTER.

The system of rewards and penalties witnessed by observation and experience, and voiced in the declaration of the seer, "What a man soweth, that shall he also reap," is a standing appeal to the faculty of forethought. And when the words of the present life have failed to exercise a controlling influence over the motives which determine human conduct, the doors of the spirit world have been from time to time thrown open, and the awards of the life to come made known, for the instruction and guidance of whoever will attend to them.

The fruits of the earth grow by the combined action of the elements and the life that produced them, until they are ripe, when they can no longer receive nourishment from the parent source, but must be severed from that connection, and in due time be put to use, or they perish. And as the mature qualities of any kind of fruit cannot be ascertained, nor its proper use determined until it is ripe, a judgment is then passed by its possessor upon its quality and utility. Even so man's natural life, being a fruit of the great world life, has an appointed limit, beyond which it cannot grow in that element, and though it may be preserved for a season in that state, it must finally be severed from those conditions, and pass under judgment of a intelligence superior to any found in nature, before its real qualities are made manifest, and its true order and position in the eternal work of the Divine Architect can be assigned to it.

THIS JUDGEMENT

is shadowed forth in various ways in the Spiritual literature and experiences of different persons and peoples, and is reckoned a notable period in the progress of the soul, not only because it is a harvest of retributive fruit for all past conduct, but also because it is the squaring of accounts upon the principles of universal justice, and the commencement of a new probation for a higher and spiritual, and, therefore, freer and more intelligent career. Not free in the baser or passionate elements of the soul, but free to unfold and enjoy the exercise of rational, intellectual, and religious faculties and principles.

Thus John, the Revelator, while in the spirit, says: "I saw an angel flying in mid-heaven, having the everlasting gospel to proclaim to those dwelling upon the earth, to every nation and tribe, and tongue, and people, saying, 'Fear God and give glory to him, for the hour of his judgment has come.'"

This teaches that the everlasting gospel is preached in the hour of judgment, and that its glad tidings are to be conveyed to every nation, tribe, and tongue, and people. And of course, all must have opportunity to obey it; all must be made free to accept or reject it, and to prove themselves by it—to amend their lives if they have previously erred, and to form new characters moulded according to the perfect, everlasting light shed upon them in their trial, before the judgment is consummated. Less than this would not be merciful nor just, for without the judgment there can be no separation made between the good and the evil.

The Egyptians, who for aught we know, may have lived before Abraham's time, have left paintings in their tombs, and on papyrus, exhibiting knowledge of a judgment, symbolized by a balance in which were weighed the good and evil actions, whereby to determine the state of the soul after leaving the mortal body. A knowledge probably acquired and kept alive by spiritual intercourse, for that such a judgment takes place, is indicated by various singular experiences, and the concurring testimony of many witnesses.

One claiming to be Judge Edmonds, giving his experience in spirit life, through C. L. V. Tappan, in 1875, says: "We, [himself and guide] seemed to approach a place where there were mountains on either side, and projecting rocks, and these to all appearance were as tangible as any mountains or rocks I had ever seen. But as I approached, they took a different form, and upon the rocks were engraved, as in living words, many of my former utterances and thoughts that I supposed had been revealed to no man; and behind them I saw weeds and various unseemly shapes which seemed to be the result of my imperfections. I shrank back in horror and said, 'Is this the home into which I am to be admitted?' She said to me: 'You must pass by and recognize every thought and deed of your earthly life. If you have overcome it, it cannot harm you, and if you have not, you cannot have a better place to overcome it than here and now.'"

"So I met them beneath her gentle gaze—she all this time leading the way silently; and when any special humiliation or experience was engraven on rock or tree, that I wished was not there, she seemed to turn away and not witness my humiliation. So I passed on and on. Sometimes there were technical difficulties, and I seemed again to experience the intellectual troubles of my early life; and at one time I came against a solid barrier of what seemed an impassable rock, and upon this was written 'Infidelity.' I turned to know what it could mean, and then I saw other words—'Doubt,' 'Materialism,' 'Intellectual folly,' and these referred to a period in my life when my religious views were shaken, and when material science gained supremacy over my reason."

"For many years before her death I had been an unbeliever, though I never told her of it; yet, at that hour, in that presence, I met that unbelief face to face, and it was as though a door had been closed, shutting me out from what might be beyond. Presently the sound of my new religion reached my ears. I heard the gentle knocking that first awakened the consciousness of spiritual life. It sounded like chisels or drills cutting away the other side of the rock, and then I remembered the sensation that I first experienced when, in presence of the Fox girls, I first became aware that the sounds called spirit rappings were produced by some unseen intelligence."

"The sound was now repeated to my consciousness, and presently the rocks were rent asunder, and little by little I could get glimpses of what was beyond them. We passed, as soon as there was an opening, and then I noticed what I had not before observed—that all the rocks and unseemly shapes that had distressed me so, disappeared as we passed them, and they had no longer an existence since they had been met, recognized and vanquished. We then entered the region which for many years she had told me was prepared. The gentler thoughts of my after life—the recognition of friends in spiritual existence—the flowers of hope that came up after the fears of

death were vanquished—the very thoughts and aspirations of later years, wove garlands all about me, and I could see where every buried treasure of my young life came out to meet me in that inner world with added power and beauty. There were flowers and blossoms nameless on earth, but which you will recognize under the names of Hope and Truth, which here I found had an immortal bloom. There were deeds of kindness that I had forgotten, carefully preserved and cherished in the sanctuary of this inner life."

The foregoing trial of the affections was comparatively easy to what it might have been, because the principal obstacles had been surmounted in earth life. He also speaks of passing through a stream of water, every globule of which seemed like a small point, piercing his body. Every individual fiber experienced pain, the drops being as distinct and stinging to his senses as if they had been scorpions. Again and again did he experience the exhortation of that water baptism, which seemed to invigorate his body and impart to his spirit new power. Again and again did he try to purge himself of all remembrance of outward folly, of pride, or of aught that could retard his advance, ere he could enter the inner temple which had been prepared to receive his spirit. He continues:

"After this I seemed to rest. On awaking, I was in another place, and was conscious of the presence of another guide. I was upon an open plain, and before me was my spirit guardian who for many years had directed my investigations and teachings in Spiritualism. His atmosphere shone out with intensity, and its rays seemed directed into my spirit."

"He seemed to probe my inmost soul, and I thought he was weighing my follies. I thought that my intellectual powers were deficient, and he was judging me by that deficiency. It was not a question of heart, as it had been with my previous guide, but it was now a question of understanding. You cannot dream for one moment how superficial, false and vain the tissue and fabric of my earthly thinking seemed. All my knowledge, which I deemed considerable, seemed to vanish or to appear like cobwebs. My system of philosophy seemed probed through and through, and appeared like a network of sophisms. What I had supposed to be a correct judgment as to law, seemed to sink into the insignificance of school-boy's opinion. I deemed that he was criticizing my intellectual methods, and I immediately saw the flaws that existed in my mental structure."

"How I wished that I could escape from his presence. No truant boy in the presence of an irate master, ever longed so to flee from chastisement as I did from that gentle, yet firm and penetrating gaze. It seemed as though I should cry out with the pain of self-examination and scrutiny. It seemed to me as though I had possessed no intellectual merit whatever, and that in no point of human philosophy had truth ever been reached by me. I considered, while I stood there before his eye, that my time had been wasted, and all the splendid visions I had had for ameliorating the condition of man, by codifying and changing the laws, seemed the veriest nonsense. Then, after the utmost humiliation, I thought—and that thought gave me strength to meet his gaze—that at least I had been true; that if my convictions had been sadly faulty, I had not shrunk from what I believed to be right. Then came a look of tenderness in his eye, and I felt that I was in the position of a favored pupil and friend."

The foregoing represents a form of judgment supposed to be passed by one who justly ranked high in the estimation of his fellow-mortals for having made an honorable record, by an upright use of his talents, according to the moral standard of the world. A judgment administered through fellow creatures similarly constituted with himself, that he might be made acquainted with his errors and deficiencies, and be stimulated by views of greater attainments to press for their acquisition, which the diminished estimate of his own achievements caused him to more ardently desire.

THE INNER WORLD.

BY J. D. B.

It is an axiom of the nature philosophy that in the evolution of forms, and the involution of forces, there are no abrupt transitions. We see every where an orderly process; first the gross and crude, then the sensuous, then the intellectual, and finally the refined and spiritual. Each of these orders may be regarded as a plane of existence; each of these states or conditions will be found more or less expressed in each individual. Some are always gross and crude; some add to this the sensuous, and development arrested here, as it often is, leads to sensuality. Others get as far as the intellectual; but fewer still recognize and consciously cultivate the spiritual. In the process of natural development, the lower planes are steps to the higher. No man nor woman has ever put his, or her, intellect to its highest use, till he or she has persistently endeavored to grasp his, or her, own relations to nature. The gross and crude are the physical basis of life, the material substratum to this objective, phenomenal existence. The sensuous (not sensual) and intellectual are the immediate substratum to the spiritual. It would seem very true to say, that man's highest estate lies in the highest department of his being, viz. the spiritual; and yet how many are they, who, consciously realize this fact? Of what use is it to convince one of a future state of existence? Of what use is a future state of existence, if one's life is never to reach higher than the corruption in which it is conceived and born? Matter is no doubt indestructible, but not so its gross and crude forms.

"Nature consciously prefers that matter should be indestructible, under organic rather than inorganic forces, and she works slowly but incessantly toward the realization of this object—the evolution of conscious life out of inert material." The immortality of man is conceivable only in the higher planes of existence. The devotee of sensualism, through rioting, revelry, and rot, comes inevitably to loathing and disgust, after turning the pure stream of life into the oozing leprous morass. The disciple of intellect, like Faust, beats against the bars of his prison, and exclaims: "No dog would endure such a cursed existence." What can any rational being learn from all this, unless it be that nature never intended that man should rest, except in the higher plane to which all else is subsidiary and tributary?

"Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere."

"Tis the brook's motion
Clear without strife,
Fleeting to ocean
After this life."

"Tis loving and serving
The highest and best,
'Tis onward unswerving,
And this is true rest."

But alas! what is life, to most of us, but a puppet show, and this "help of all the ages," this child of light, what is he, but a puppet, involved in nature—held in the leading-strings of his own passions—a prey to miasmas, selling his birth-right for less than pottage—poison and death? Neither worldliness, nor "other worldiness"—has of right, anything to do with the matter. The question concerns man's highest good—his best estate—with which neither time nor place has, of right anything to do. Where is he, who was made "a little lower than the angels, and crowned with glory and heaven?" How has he filled his belly with husks, and wallowed as swine! What matters it by what name we are called, whether priest, pagan or Protestant, scientist or Spiritualist, if we have not got beyond the gross and sensuous, and learned that liberty is not license.

Is Spiritualism everywhere, as it should be, the synonyme of the higher life? Is it not too often phenomenalism, or alas! sometimes even sensualism?

Spiritualism should be neither this, nor yet Nihilism. To dispute the inspiration of the Bible—the creed of the church—the authority of the priest—man had better hold these fast and sacred, till he learns, from liberty and light, that the higher life has been found thousands of times in spite of all these, for man is often better than his creed. Belief in phenomena—belief in mediums—belief in immortality—the very devils believe and tremble! Let Spiritualism be a life—a becoming—a growth—a development of man's spiritual nature, according to the plan of nature and the laws of his being.

"Every thought of man, upon being evolved, passes into the inner world, and becomes an active entity." "We carry a world within us while we think—we conceive or create a world without us, while we speak." Where is this "inner world?" Most intelligent persons believe that though the body dies and decays—though our friends disappear "like a snow-flake in the river," there is something that survives, and that somewhere; sometime; somehow; we shall live again. To realize the "inner world" while we live in the outer, is not an easy matter, and yet this is the problem set before us here. To solve it is the work of a life time, nay, of life. People reject the phenomena of mediumship, not from innate cusdedness, but because they have no conception of this inner world; and even long after they accept the manifestations as true, they can put only a gross interpretation upon them, and can express the spiritual only in terms of objectivity. The very lowest phase of Spiritism is the physical manifestation, in whatever form, and yet even this, is received with incredulity, because of still grosser methods of thought in those who observe them. Not only so, but on this plane, illusion, misconception, and misinterpretation, yea, habitual delusion, are to be found; and yet, this is the highest plane upon which any large number of the mass of mankind can meet; and in seeking to bring the higher truth to the world, our friends of the "inner world" have to operate principally through this low plane. History shows, that there has never been a time, when, what are now called spirit manifestations, have been wanting. Under a great variety of forms, and by various names, these occult forces have been struggling for expression. There have been, consciously or unconsciously, mediums in all ages; for mediumship is a factor in human nature, and its manifestations only a question of kind or degree—not a question of fact. It is now beginning to be understood, that there have also been adepts in all ages—men, who comprehending the plan of nature, and the laws of their own being, and devoting their lives to the study of occult phenomena, have gained a mastery, such as few of us can even imagine. From time to time these men have come out from their seclusion, for the purpose of giving to the world the truths which they have wrested from nature by years of silent toil and self-denial; and the world has responded to these truths, by crucifying or rending in pieces these teachers. This of course was in an "ignorant age," and among a "barbarous people." Nothing of the kind could occur in "free and enlightened America," or if it did occur, it could only take place in an "orthodox community," where "bigotry," "fanaticism," and "intolerance" hold sway. And yet, how long has it been since, in a camp of Spiritualists, a man whose character is above reproach, whose life is a constant aim for the highest and best, but who inherits, and has cultivated at the behest of the spirit world, the divine though fearful gift of mediumship—through whose organization the most wonderful manifestations have occurred, under the strictest test conditions—how long is it, since, in a camp of Spiritualists, this man, while in a trance, and helpless, was dragged from his seat by four or five men, who loaded him down with their filthy carcasses and raised the cry of "fraud! fraud!" Will some one tell us how much worse treatment than this he would have received in an "orthodox community?" Here was spirituality with a vengeance!

There is the dawn of a new day, and spiritual truths are coming to the world, but not through such channels as these, (nor need Spiritualists in name, wrap their robes of righteousness about them, and cry, lo here! lo there!) is the truth from the inner life. "He came to his own and his own received him not," was long ago written, but it seems true to-day. It would seem that there is nothing that Spiritualists need so much as spirituality, that which should be the very ground of their faith and the problem of their lives. That such an outrage could have been perpetrated against a medium, second to none on this continent, in the camp of "New England Spiritualists," without meeting from them a just rebuke and open protest, needs no comment, unless it be that those who seek the higher truth, through the higher life, will also seek other alliance, and to these the name Spiritualist, will become as obnoxious as it is to the average orthodox Christian, though with ten fold more reason, as arising from experience and not prejudice. Spiritualism has nothing to fear from its open enemies; the priesthood and the orthodox churches. If these really knew the situation, and Jesuitism has not disappeared from the face of the earth, by a *coup de main*, they would incorporate spiritism, manifestations and all, into a new liturgy; and as spirit is more than blood, this transfiguration would give new life, and a lease for a thousand years to the old body. The professed friends of Spiritualism are

often its deadliest foes, and from these, it may devoutly pray, "Good Lord delivers us!" In the phenomenal plane it is from the very nature of things difficult to discriminate between what is true, and what is delusion, and sometimes even fraud; and it is the misfortune of the phenomenalist, who can get no higher, to be always a prey to these conditions. But for one to claim to be a Spiritualist, and a leader among the "elect," to assume that all mediums and manifestations are frauds, till proved by him and his clique to be honest; and for any considerable number of professed Spiritualists to countenance his claims and endorse his proceedings, shows a pitiable condition indeed! There are, however, not a few in this broad land, both in and out of the ranks of Spiritualism, who see clearer, and know better than all this, and who by the aid of the heavenly hosts, will keep the sacred fire alive on many an altar, while they guard the messengers of angels from wanton outrage and brutal violence, till the world shall receive and appreciate the glad tidings of the new revelation to man.

The inner world is the only real and permanent world, and he, who, by a noble life, and by pure thoughts, builds conscientiously his habitation here, builds not for time alone, nor for himself alone; he at last becomes of the truth, and is free to build for eternity, and for all humanity.

Social Errors and Evils.

Editor of Mind and Matter:

I am aware that you have your hands full; and though sometimes differing with you, I have no desire to add to your burden. But, as true as you and I live, you are persecuted and lied about by the same class that persecuted and lied about those termed "The Woodhull following." They wanted to make Spiritualism "respectable" then, and they desire to make it so now; but I say, follow the truth and let Spiritualism take care of its own respectability. It is abundantly able to do so, if we will simply give it our honest adherence, and leave the spirit hosts to lead.

But to the point. Under the above head I find an article in your issue of Sept. 9th, that I do not quite understand. Bro. Thompson says:

"All lexicographers define marriage to be the conjugal union between one man and one woman; showing how ignorant they are of their own spiritual nature and needs; and just so long as this limitation of the nature of marriage obtains, men will continue to prostitute their spiritual nature for the gratification of the physical, and all attempts at reform must prove futile."

If the term "conjugal union" be interpreted to mean mere physical union, then the above is plain and true; but to many—very many—persons, "conjugal union" has a much wider meaning, and such persons might understand Brother Thompson to mean that it takes more than one man and one woman to so fill the being as to form a full marriage of all the powers—body, soul and spirit. One thing is certain: marriage is—must be—more than of the body, or we are not one whit above the animals; and further, no man nor woman can live full rounded out lives who are not intellectually and spiritually wedded.

Again, Brother Thompson, in quoting what he calls the "freelove platform," gives what Mrs. Woodhull herself changed into "We have a right to love whom we must"; thus, in the last analysis, agreeing perfectly with what Bro. Thompson says, to wit: "Love, then is not the subject of reason; neither can it be made to obey the demands of the will." Precisely what that class of people he calls "freelovers hold," and it is a little amusing to have one attempt to criticize, and before they are through, take exactly our ground. He quotes the lady to whom he refers as saying:

"The true remedy lies in the elevation of the race, and in the emancipation of woman from oppressive laws and customs, and constituting her the mistress over her own person."

The words I have italicized, in the above, contains the *sum and substance* of all that we have ever claimed. I should phrase the lady's words thus:

"The true remedy must come through the emancipation of woman from oppressive laws and customs, by constituting her the mistress of her own person, in order that, through her, the race may become elevated."

The law that permitted a sick and helpless woman to be the victim of a legal brute till she bore him three children, one only surviving, and that one Charles Giteau, was more culpable than was Giteau himself—more guilty of the assassination of James A. Garfield. If the disgrace and terror were removed—if the property question was rightly adjusted, and woman could be free to speak—the great world would stand agast.

Oh! I have so gloried in the message department of MIND AND MATTER, as it has been for weeks past. There is, to me, such deep, broad meanings therein, and especially in what relates to woman. The one in your last, from one of the guides, is worth the subscription price of your paper.

Ten years ago, I was told of symbols, about me, that pertained to government, and I laughingly said, that when they got me into politics they would know it. But, to-day, there is no one thing in which I am more interested than in the science of government; and what one of the guides says on the subject fills my heart with joy.

"Yes. The Democratic and Republican parties will be left in the rear—will sink into insignificance."

Parties, as such, will be abolished, for the party that is to come into power will give the government into the hands of the people. All hail the day and the workers who are bringing it!

LOIS WAINBROOKER.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit.
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